

ANNALS
OF THE CONGREGATION
OF THE MISSION
—OR—
A COLLECTION OF EDIFYING LETTERS

WRITTEN BY PRIESTS OF THE MISSION AND DAUGHTERS OF CHARITY

ISSUED EVERY THREE MONTHS

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I N D E X.

| | PAGE. |
|-------------------------------------|-------|
| The Annals of the Mission | 3 |

FRANCE.

| | |
|---|----|
| The Cause of Beatification of the Venerable Francis-Regis Clet . | 10 |
| Letters of the Chapter of the Cathedral Church of Grenoble to the Bishop | 10 |
| Address of the Parish of St Louis of Grenoble | 13 |
| Response of my Lord, the Bishop | 14 |
| An Audience with Leo XIII, and the cause of the Venerable Francis Clet | 14 |
| Some Extracts from the process instituted in China concerning the life, virtues, and martyrdom of the Venerable Francis Clet | 17 |
| Letter of His Eminence, Cardinal Bourret, Bishop of Rodez, to the Abbe Demimuid, author of the life of Venerable Francis Clet | 22 |
| CAUTERETS. Protection of St. Vincent over the Hospital of the Daughters of Charity at Cauterets | 24 |
| PRIME-COMBE. Letter of Father Louis Dillies, Priest of the Mission, to Very Rev. A. Fiat, Superior General | 26 |
| The first Bell dedicated to Blessed John Gabriel Perboyre. . . | 29 |
| Graces attributed to the intercession of the Blessed John Ga- briel Perboyre | 30 |
| Cure attributed to the intercession of the Venerable Francis Clet. | 32 |
| Unpublished letters of St. Vincent de Paul | 34 |
| The Company of the Daughters of Charity during the Religious Persecution of the French Revolution | 37 |

PROVINCE OF CONSTANTINOPLE.

| | |
|---|----|
| MONASTIR. Letter of Rev. Vincent Dupuy, Priest of the Mis- sion, to Father Mailly, C. M. | 55 |
| Report of Mr. Faveyrial upon the Religious question of Wal- lachia, and the state of the Mission | 57 |

INDEX.

PAGE.

PROVINCE OF SPAIN.

- Notice on Rev. Mariano Maller, Priest of the Mission, Visitor of the Spanish Province 65

ITALY--PROVINCE OF ROME.

- Letter of His Holiness, Leo XIII, on the edition of the "Bullarium" of the Propaganda, published under the direction of Rev. M. de Martinis, Priest of the Congregation of the Mission 72

PROVINCE OF POLAND.

- CRACOW. Letter of Rev. Soubieille, C. M., to the M. H. Father Fiat, Superior General 75
POSEN. Letter of Rev. Father Mirucki, C. M., to Very Rev. A. Fiat, Superior General 77

PROVINCE OF CHINA--VICARIATE OF TCHE KIANG.

- HANG-TCHEOU. Letter of Sister Archenault, Daughter of Charity, to the Most Honored Mother Havard 79

PROVINCE OF SYRIA

- ANTOURA. Letter of Rev. M. Saliege, Priest of the Mission, to Very Rev. A. Fiat, Superior General 83

PROVINCE OF CHILI--PERU.

- AREQUIPA. Letter of Rev. Duhamel, Priest of the Mission, to Rev. Forrester, Assistant of the Congregation at Paris . . . 86

AMERICA--WESTERN PROVINCE OF THE UNITED STATES.

- NEW ORLEANS. Extracts from a letter of Rev. F. V. Nugent, Priest of the Mission, to V. Rev. Fiat, Superior General . . 89
The Catholic movement in the United States. The Priests of the Mission and the Daughters of Charity. Extract from the work of the Viscount de Meaux. "The Catholic Church and Liberty in the United States." 91

BOLIVIA.

- LA PAZ. Letter of Sister Stephanie Boucher, Daughter of Charity, to Rev. M. Fiat, Superior General 95

PROVINCE OF THE ARGENTINE CONFEDERATION.

- MONTEVIDEO. Letter of Sister Duthu, Daughter of Charity, to Most Honored Mother Havard 97

INDEX.

| | PAGE. |
|---|-------|
| PROVINCE OF BRAZIL. | |
| RIO DE JANEIRO. Letter of Sister Chantrel, Daughter of Charity, to the Most Honored Mother Lamartinie | 102 |
| Letter of Rev. M. B. Sipolis, Priest of the Mission, to Very Rev. A. Fiat, Superior General. | 104 |
| NICTHEROY. Letter of Sister Eyssartier, Daughter of Charity, to the Most Honored Mother Lamartinie. | 111 |
| RIO DE JANEIRO. Letter of Sister Chantrel, Daughter of Charity, to the Most Honored Mother Lamartinie | 114 |
| Letter of Sister Mantel, Daughter of Charity, to Rev. A. Fiat, Superior General. | 115 |

APPENDIX.

| | |
|--|------|
| PREFACE. | i |
| LIFE OF BROTHER MARTIN JAMAIN, C. M., Clerical Student . | ii |
| NOTICE ON REV. LOUIS ROBICHE, C. M. | v |
| NOTICE ON REV. HUMBERT DUNOTS, C. M. | viii |
| NOTICE ON REV. M. GERMAIN DE MONTEVIT, C. M. | ix |
| NOTICE ON REV. M. ANTHONY DUFOUR, C. M. | xi |
| NOTICE ON REV. CLAUDIUS DUFOUR, C. M. | xii |
| NOTICE ON REV. M. JOHN GUERIN, C. M. | xxi |
| NOTICE ON REV. LOUIS NOEL, C. M. | xxv |



THE ANNALS.

Our Annals have reached the sixtieth anniversary of their publication. In 1834, under the initiative of Very Rev. J. B. Etienne, procurator of the company, a collection was formed of edifying letters written by Priests of the Mission and Daughters of Charity.

These Annals are becoming more widely known through translations into divers languages. The dawn of a new era on our periodical affords a favorable opportunity for glancing over the past and recalling much that has been already said upon the nature and purpose of these selections.

The practice of reviewing, in the Annals, important and edifying facts concerning our several houses, dates back to St. Vincent himself. The remembrance of all that our holy Founder wrote and did in this connection, will suffice to convince us. We need only cite what has already been repeated under different circumstances.

Frequently, St. Vincent, in the course of his correspondence, requests the Missionaries to keep him informed of all the good they do. On his part, despite his incalculable labors, he appeared to consider it a duty to devote, in letters to his Priests, whole pages to accounts of the several establishments of their company and the works of the Sisters of Charity, under the persuasion, that such communications were calculated to encourage both Priests and Sisters. He wrote himself, and invited others to contribute edifying accounts of the lives and deaths of many of our early missionaries, and made them the subject of his circulars. (See his

letters bearing date January 1st, 1643, and May 3d, 1645).

He also had the accounts, addressed to him by missionaries, copied and circulated.

He wrote to Rev. Father Martin, on one occasion : "A vessel from Madagascar has reached Nantes. The letters of Father Bourdaise have alike consoled and grieved us. I will not now impart the subjects of consolation; I hold them in reserve until I am able to forward you a copy of his narration." (Letter of June 3d, 1656).

Another time, he sent to his Missionaries in Poland cheering accounts of his Priests at the Hebrides.

To Father Lambert at Warsaw, he wrote : "I have received your letter and noted that you had the account from Madagascar read at table. I send you a letter from the Hebrides, which is not so ample in details, but which is very consoling."

It was not merely for the edification of his own congregation that St. Vincent disseminated these letters. In order to interest public charity, he published those that he received from Priests and Brothers of the company who visited the ruined provinces of Picardy and Champeigne. "They write," said he, "a description of the spiritual and temporal miseries that meet them on every side ; these letters are published in the form of Reports and distributed by the ladies." (Letter July 28th, 1656).

The first of these "Reports," says one of the Saint's historians, is dated September, 1650 ; it is compiled from the missionaries' letters, and so on with the rest. They consist of details from St. Vincent's Priests, scantily interspersed with letters from curates and civil magistrates mingling their cries of distress with the appeals of St. Vincent's Sons.

The Saint himself occasionally added a few remarks to encourage the practice of charity. The ladies cir-

culated the first report through Paris and afterwards throughout the provinces; in this way they procured valuable assistance. Their success encouraged Vincent. During the following months, other reports appeared. From that time forth, a sort of monthly journal was published: "Annals of the Missions and of Charity," the perusal of which produced the happiest results. It was generally printed in four quarto pages, appearing at intervals of one or two months. It was begun in the year 1650; in 1656, St. Vincent alludes to it as still existing.

St. Vincent's express teachings confirm the evidence of his own example. In a conference given to his missionaries June 27, 1642, he declares himself as follows:

"Should any one feel inclined to write about the virtues practised, the fruits of the missions and the blessings God sheds upon them, I counsel him to do so." It was a practice of the primitive Church to appoint proto-notaries for the purpose of recording details of the heroic acts of the Martyrs. The Bishops spread these accounts in every direction; christian hearts were moved by such examples and cemented by mutual concord. God grant this grace to the company! Let us ask it of the divine majesty.

Certain objections advanced in those days are, under different pleas, revived in our own times.

They all amount to this: It seems contrary to humility to make a record of the labors and success of Missionaries and Sisters. Such narrations wound that virtue so dear to the heart of St. Vincent and so strongly recommended by him to his children.

Under this impression, Missionaries and Sisters, who are well able to furnish many edifying details, are silent, the better to secure the divine approval by shunning the notice of creatures. They desire only the notice of the Divine Majesty. Some, after writing letters replete with precious and edifying accounts

request, and even exact a promise, that these letters shall not appear in the Annals. Is this sentiment, which, at the first glance, seems to bear the impress of true humility, really what it appears to be?"

This very question arose in St. Vincent's time. Our Blessed Father was deeply moved at the objection presented to him by one of the first Missionaries of the Congregation, Father d'Horgny ;—and June 20, 1653, he wrote him an answer which we need only transcribe in its simplicity and fervor:

To Rev. Father d'Horgny at Rome, requesting him not to suppress the edifying accounts of his Confrères labors.

JUNE 20, 1653.

The Grace of our Lord be with you forever!

There may be some who do not enjoy the details which we frequently publish about all that tends to the glory of God in other establishments. They are fault-finders, who are generally opposed to good undertakings, and who think that because they do very little, it is an exaggeration to say that others do a great deal; and who, not only think this, but complain of the mortification it brings upon them.

Must we, for the sake of bleared eyes, that cannot endure the light, hesitate to enlighten and guide others by examples of fervent souls, and deprive the company of the consolation of hearing of the blessings that attend our works elsewhere, by the Grace of God to whom alone be all the glory! and to whom this practice of entertaining one another with the effects of His mercies is most agreeable, besides being conformable to the custom of the Church, which desires that the good works and glorious deeds of the martyrs, confessors and saints be published for the edification of the faithful?

This was done among the primitive christians; although, probably, in those times, some dared condemn

these narrations, whilst the majority blessed God and encouraged one another to imitate those bright examples. I beg that you will not discontinue this pious custom, but acquaint us with the happy results with which it may please God to bless the labors of your family; only, be careful on your part to advance nothing but what is true and useful; which I shall endeavor to do in the account I shall give of them here."

Hesitation vanishes in presence of this clear, precise declaration of Our Blessed Father.

The edifying details of the labors of the missionaries, received under various forms by the Superiors General, were communicated by them to the several houses of the company, as well as the abridged accounts of the lives and deaths of Missionaries who had been distinguished for their virtues. Collet, in the preface to the *Life of St. Vincent de Paul*, says that he consulted those important Memoirs.

Mr. Alm ras, in the name of the General Assembly of 1668, in a circular recommending the most efficacious means of maintaining the primitive spirit of zeal and piety in the community, means that were examined and adopted by that same Assembly, specifies this one: 6th. To communicate to the Houses the most noteworthy favors with which God has visited them. It is, he continues, a very efficacious means of maintaining this spirit in the congregation, to communicate mutually the most important works undertaken in the establishments for the promotion of God's glory and the salvation of souls. Notes on the principal virtues and the individual and remarkable works of deceased missionaries will, likewise, greatly contribute to the same end. (Circular of Sup. Gen. vol. 1, page 98.)

After the Revolution, at the suggestion of the first missionaries, on their return to Paris, these Memoirs were resumed, and in 1834, as we have already mentioned, M. Etienne published "*a Collection of Edifying*

Letters written by Priests of the Mission and Daughters of Charity, "or *The Annals,*" in their present shape.

The deputies of the General Assembly, in 1843, expressed a desire that the publication of "*The Annals,*" limited up to that time to notices on establishments in the Levant and China, should include the works of all our Houses, without distinction. (See *Annals*, vol. x, p. 5.)

Rev. Eugene Boré, who had the direction of "*The Annals*" for several years, continued, after his election to the office of Superior-General, to manifest a lively interest in their publication. Many of the preceding directions have been borrowed from him. Every year, in his editorials, he called attention to the importance of the work and gave his correspondents useful advice and frequent encouragement. Having referred to the letter of St. Vincent de Paul, already given, he added: "Let us remark that St. Vincent, in the letter quoted, bids us relate nothing but what is useful and true."

These two words embody the requisite characteristics of letters destined for our collection. Should any be found wanting in these two essentials, *the Commission of Annals* has been instituted to carry out the end proposed to himself in these words, "And I shall endeavor to observe the same in the account I shall give of them here."

We hope to, receive in future, a greater number of interesting details calculated to spread edification and maintain confidence in God, whose mercy is so manifestly extended to our double family. Remark, he adds, that it is easy to suppress names of Missionaries and Sisters who shrink from personal notice in these accounts. Private affairs and individual concerns are always rigidly excluded from letters that appear in the "*Annals.*"

We conclude by gratefully citing the words by which O. M. Honored Father Fiat in his circular of Jan. 1st,

1894, announces to the missionaries that our *Annals* shall henceforward be published in the respective languages of our principal Provinces.

“With a view to making the *Annals* accessible to every member of the two families and thereby maintaining closer family relations, it has been decided to publish our quarterly serial in several languages. Our Confrères in Spain have been the first to carry out our design; Italy is taking measures to do the same; Austria, devoted scion of the Mother House, is also striving to succeed in the praiseworthy undertaking, and, we like to believe that, before long, our English-speaking Provinces will come to the front.

It is desirable to place these *Annals*, also the works of St. Vincent and the Circulars of the Superiors General, within the reach of all the missionaries; so that they may all tend to the common edification.

“The *Annals*” are intended only for the two families of St. Vincent; they may, however, be lent to friends and benefactors; and, even pupils of our several establishments, may be permitted to peruse them.”

Note: At the end of this number, will be found thirty pages of printed matter with distinct paging, which will be continued throughout subsequent numbers. These leaves can be collected and, if desired, bound into a separate volume for which we will furnish cover and title.

FRANCE.

CAUSE OF BEATIFICATION

—OF—

VENERABLE FRANCIS REGIS CLET.

The venerable Francis Regis Clet was born in the diocese of Grenoble, whose inhabitants express an earnest and legitimate desire to offer, at an early date, public worship to the intrepid Apostle who gave up his life for Jesus Christ in China; that son of Dauphiny who, they confidently hope, is now, in high Heaven, one of the protectors of his fatherland.

The Rt. Rev. Bishop of Grenoble being about to set out for Rome, the Chapter of the Metropolitan Church, the clergy and the parishioners of St. Louis, formerly the Venerable Clet's parish church, waited upon the prelate and requested him to take measures to hasten the day of beatification. The *Semaine Religieuse* of Grenoble in the November No. of 1893, gives copies of addresses which were placed in the hand of the Lord Bishop and the answers received from him.

Letters of the Chapter of the Metropolitan Church at Grenoble to My Lord, the Bishop.

GRENOBLE, Nov. 3d, 1893.

MY LORD:—The members of your Chapter have learned with deep joy that the cause of the Venerable Francis Clet has just taken an important step, as appears from the decree of the Sacred Congregation of Rites under date July 22nd; and, on the following day, the same was approved by His Holiness, Leo XIII.

This cause, Rt. Reverend Bishop, interests us in the

highest degree; it is dear to Your Lordship, to your clergy, in fine, to your entire diocese.

Francis Clet, priest of the Mission of St. Vincent de Paul and glorious martyr of the Faith, was born at Grenoble, A. D. 1748, and baptized in the Parochial Church, St. Louis. This cause, therefore, deeply interests your episcopal city and even the diocese of Chambery, which was, at that time, one of its dependencies. What a consolation it would be for the faithful if they could honor, by public veneration, a son of their own country! What happiness for our priests, could they every year recite his office, which would recall the memory of his life and virtues!

My Lord, the Chapter of your Cathedral cannot remain strangers to these noble desires; they long for the happy moment when, thanks to your Lordship's earnest petitions and those of the Congregation of the Mission of St. Vincent de Paul, we shall be permitted to inscribe on our religious Calendar the name of a newly Beatified.

In these sentiments, and with this hope, we have the honor to be Your Lordship's humble and respectful servants.

“DEBUT, *dean*; AURERGNE, REV. JACQUEMIN, POUCHOT, FAGOT, BERTHON, SAILLARD.”

Answer of the Rt. Rev. Bishop.

EPISCOPAL PALACE,
GRENOBLE, NOV. 4, 1893.

To Messrs., the Members of our Venerable Chapter:

GENTLEMEN:—You have assembled to express to us your joy at the important step that has just been taken in regard to the cause of the Venerable Francis Clet, in consequence of the decrees of the Sacred Congregation of Rites, under date July 22nd, 1893; de-

crees approved the day following by His Holiness, Leo XIII.

Yes, gentlemen, this cause is dear to our hearts, and when we were summoned to render glory to Blessed Perboyre, the companion and disciple of Francis Clet, great was our desire to be called upon soon to celebrate the life and death of him who was born in this very city and who grew up among the ancestors of those with whom we live, before he set out, like a holy conqueror, for that extreme East so often bedewed with the blood of our missionaries and of our soldiers.

Remark, gentlemen, that great honor must accrue to our country for the generosity it displays in risking the lives of its children for the purpose of carrying back, to the Orient, the truth that once came to us from that land, along with christian civilization, which disappeared from those regions with the Cross of Him in whom alone is salvation!

We will, gentlemen, unite in repeating these truths, so that the venerable Clet proclaimed blessed by Leo XIII, successor of Peter, may shed upon the land of his birth a new ray of purest glory and upon the Church he served and for whose honor and defence he fell in the front rank of combatants, a splendor more wonderful still.

In fact, gentlemen, a tree is known by its fruits; acts reveal the man; and the crowd of Martyrs who, rejoicing, march on to death, prove the sanctity of the Catholic, Apostolic and Roman Church.

Hasten, O beautiful day, when above our horizon this glorious Son of St. Vincent de Paul shall appear! The whole world, where that name is blessed, shall turn its eyes to Grenoble and, will unite with us in welcoming him who comes to us from the Orient crowned by Rome with a Martyr's aureola.

Thanks, gentlemen, for your action in our regard; it has enabled us to open our heart and proclaim our ad-

miration of the little child of our Church, under the invocation of St. Louis, whom Rome will soon place upon our Altars.

“X AMAND-JOSEPH,
Bishop of Grenoble.”

Here follows the address of the parishioners of St. Louis' Church.

GRENOBLE, Nov. 2, 1893.

Parish of St. Louis.

RT. REV. BISHOP :

The clergy and the faithful of St. Louis' Parish, Grenoble, in your diocese, have the honor to pay their respectful submission to your lordship, and humbly address to you their petition.

The Venerable Francis Regis Clet, a Priest of the Mission, martyred in China, was baptised in our Church of St. Louis, A. D. 1748. We learn that the cause of his beatification is about to close. We have considered that your lordship's intervention with His Holiness, Leo XIII, might hasten the solution of a cause whose success, which we so earnestly desire, would be esteemed a great honor and would give us with a new exemplar of virtue and of the evangelical counsels, another advocate in Heaven in the person of our countryman, a glory to our Parish and our city ; we therefore, solicit you, Rt. Rev. Father, to write to the Sovereign Pontiff on this subject, that we may soon be permitted to celebrate in our Church, the beatification of our compatriot, Francis Regis Clet.

We beg you to accept the homage of profound respect with which we sign ourselves,

My lord,

Your humble and obedient servants,

THE CLERGY AND FAITHFUL OF ST. LOUIS' PARISH,

per ABBÉ CARA,

Arch-Priest of St. Louis' Parish Church.

That same day, the Rt. Rev. Bishop kindly answered:

EPISCOPAL PALACE,
Grenoble, Nov. 2, 1893.

DEAR VENERABLE ARCHPRIEST :

It was fitting that you should approach me on the subject under consideration, since it was in your parish church that the Venerable Clet received the character of christian in the sacrament of baptism; that august sacrament in which he received, with the Father and the Son, the Holy Ghost, the divine Promoter of the glory of Jesus Christ through the ministry of the Apostles and the martyrs of His divinity. Father Clet was both Apostle and martyr. He died on the field of honor, in the noblest cause of all; the cause of God Himself, the King of kings and Master of the Universe.

It is meet that France, the land of his birth, should arise and solicit the Sovereign Pontiff to assign him a place in the ranks of the beatified, and that the clergy of St. Louis' Parish, together with the devout flock they direct with so much zeal and success in the path of virtue, should take to heart that the Universal Church honor as Blessed, Francis Clet, a son of the fair city of Grenoble, and martyr of Jesus Christ.

At your good pleasure, dear Father Carra, we will repair to Rome and there plead before our Holy Father, Leo XIII, this cause, which is the cause of God Himself.

AN AUDIENCE WITH LEO XIII.

—AND THE—

CAUSE OF BEATIFICATION OF VENERABLE FRANCIS CLET.

The *Semaine Religieuse* of the diocese of Grenoble, in its issue of December 7, 1893, published a very interesting letter dated from Rome and written by the Abbé Carra, Archpriest and Rector of St. Louis of Grenoble.

We transcribe the portion that concerns the cause of the Venerable Francis Regis Clet:

To the Director of the "Semaine Religieuse."

REV. DEAR CANON:—I present myself, not, however, by any direction of the Rt. Rev. Bishop, to say a few words about our journey *ad limina*. You may imagine how joyfully I accompanied our Bishop on his visit to Rome to receive a new Saint for the diocese, the city and, especially, for the parish of St. Louis. We set out Friday, November 24, and, the next day, we had the happiness of offering the holy Sacrifice in the French Seminary where we stopped. We immediately set to work, aided by a colony of ecclesiastics from Grenoble, who are completing their course of theology with marked success. After a prayer to Mater Admirabilis with whose graceful legend you are, no doubt, familiar, and whom the Romans love to invoke, as did formerly Pius IX at the Sacred Heart Convent of la *Trinita-des Monts*; we called, at *Montecitorio*, upon Mr. Noel Barbagli—Procurator General of the Mission with the Holy See and Postulator in the cause of our Venerable Francis Regis Clet. The Superior of the establishment thanks Monseigneur for his action and informs him that the Postulator, who is absent, will call upon his lordship in the afternoon. Mr. Barbagli did not fail to keep the appointment at the French Seminary; he expressed his delight at the proposed measure and indicated certain preliminary steps to be taken and persons to be interviewed: Reports to the Secretary and Prefect of the Congregation of Rites; letters to the Promoter of the faith, to the Sovereign Pontiff. We prepared all these communications in Latin, French or Italian, according to direction; and, sometimes with Monseigneur, when necessary, and sometimes with our Abbés at Rome, we worked up the cause so dear to us. I would like to entertain you with

details of our different pilgrimages. I cannot. But, permit me to tell you all about our never-to-be-forgotten audience.

Monseigneur was called for Thursday, November 30, at a quarter to twelve. He was introduced into the Holy Father's cabinet, where he remained closely closeted with His Holiness until five minutes of one o'clock. During that time, we were within the walls of the Vatican, in front of the pontifical cabinet. One of the chamberlains of His Holiness, Monsignor Mary d'Elval, son of the Ambassador of Spain at the Holy See, entertained us with accounts of the labors of His Holiness, his love for France, his hopes for the pacification of our country, the sad spread throughout Italy of infernal sects; and he explained to us, in the most interesting analysis, the recent encyclical on Biblical studies.

We were soon called. You may imagine my emotions as I entered the cabinet. I cast myself at the Pontiff's feet, unable to utter a word. Then His Holiness, with a glance that no one favored by it can ever forget, said: "My son, what do you ask of me?" Holy Father, I answered ingenuously, "I ask of you—a Saint! I enjoy the signal honor of being Rector of the church in which the venerable Francis Regis Clet was baptized. "I ask for his beatification." Oh! yes, yes, said Leo "XIII, Monseigneur has just been talking to me on the "subject; he was the Confrère, the model of Gabriel "Perboyre. This is easier than for confessors. Francis "Clet was a martyr. He shed his blood for the faith. "He will be beatified. The rules, prescribed for these "causes, must be observed. But, write in my name to "the Promoter of the Faith, and you will soon have "your Beatified. Then, fixing his eyes on our courageous Bishop, he remarked: "Monseigneur inquired if we "should continue to combat sects inimical to the faith. "Oh! yes, yes! We must fight valiantly, we must destroy that hydra.

Then the Pontiff and Monseigneur interchanged views as to the best means of doing the most good possible at present. The Holy Father then gave us His blessing. We withdrew charmed, strengthened and consoled. Now, we wait, with impatience, the Beatification of Francis Regis Clet, our compatriot.

SOME EXTRACTS

From the Official Examination in China into the Life, the Virtues and the Martyrdom of Ven. Francis Regis Clet.

The last number of our Annals reported the decree of the Sacred Congregation of Rites declaring valid the Apostolic suits, instituted in the provinces of Houpe and Ho-nan, to verify the virtues, labors and the martyrdom of the Venerable Francis Regis Clet. It is impossible to repeat, in full, these statements which will be examined at Rome. And we do not wish to repeat what has been already so well told by Mgr. Demimuid in his Biography of the Venerable Servant of God. A pious hand has collected many facts taken from the most striking evidences—from those, above all, which prove that the pious missionary has left, in the two provinces, that he evangelized for nearly thirty years, the reputation of a saint, a prophet, a thaumaturgus—a reputation confirmed by a heroic martyrdom.

We insert the following interesting communication:

“In 1868, Mgr. Delaplace, Vicar Apostolic of Tche-kiang, appointed to bring back to France the body of the venerable martyr, expressed, in the following terms, the veneration of the christians for their Apostle:

“These poor christians are deeply grieved to lose the relics of the holy martyr; for thirty years, Ven. Fr. Clet had been a father to them. They loved and venerated him; looking upon him as a saint gifted with the spirit of prophecy and a worker of miracles. I

consoled both missionaries and christians by promising them valuable relics of both of our martyrs after their canonization.

Here are a few details, translated literally from the Latin text of the written report of this trial, without mentioning names of witnesses, or the localities in which the investigation took place.

It is stated that the Venerable Clet possessed the spirit of prophecy, and that several predictions made by him to the christians, from time to time, were fulfilled—among others, the persecution that was about to break out and, during which, he was arrested.

He foretold it clearly during the course of an instruction. I learned from a Christian who has since departed this life, that in a Christian settlement named Kouam-Kiamby, the infidels attempted to attack the Servant of God as he was returning from a Mission. He had announced to the faithful the danger that threatened him—and, after having blessed them with holy water according to custom, he left them praying that God would protect him on his journey. Scarcely had he advanced two or three miles when the Pagans, who were lying in wait for him, hastened forward to seize him and rob him of articles necessary to his ministry. But the wretches dared not molest him. He appeared to them environed with light and raised a considerable distance above the ground. In their terror, they took to flight.

This fact I learned from an aged man, and it was attested in my presence by several men and women of that settlement, so that I consider it unquestionable. In 1868, I learned from two aged, unmarried women, that on one occasion, Venerable Clet was crossing the river Hiam-ho on his way to the city of Kon-kieng; he was obliged to pass the Custom House—the officers were actually making a close search, not only of merchan-

dise, but of travelers. The boatman was a Christian, and fearing lest his passenger be recognized as a European, begged him to implore God for a favorable wind that would enable them to escape the dreaded search. The Venerable Clet prayed for a few minutes, and immediately a high wind arose and carried their barque onwards about three leagues, affording them an opportunity to escape the Custom House search. Then the wind subsided, and the Venerable Clet said to the boatman, "Let us thank God, who has shown mercy to his servants."

These same women informed me that the servant of God often visited their settlement, and during his captivity at Ou-tchang, he wrote to them recommending them to pray that he might have courage to undergo the martyrdom that awaited him and which was close at hand. This letter was lost during the raid of the rebels. These women spoke admiringly of the holiness of his life, and, above all, of his instructions in which his burning words manifested his love of God and desire of martyrdom. He often said, "I came to China with a strong hope of being martyred, but on account of my sins, my hope has not been realized. Had I remained in Europe, I certainly would have shed my blood for the faith." (No doubt, he alluded to the revolution which was then desolating France.)

Those who knew the Venerable Clet relate that he was of a cheerful temperament, skilful in the transaction of complicated business, and that, in his ordinary conversations, he always introduced some exhortation to the love of God and the avoidance of sin. He manifested a particular love of children, he addressed them kindly and gave them little presents to induce them to correct their faults, learn their prayers, &c.

An exact observer of the rules of his institute, he always rose at 4 o'clock and, after devoting an hour to mental prayer, he celebrated Mass, during which he

often uttered sighs and shed many tears. At night-fall, he retired to his room and observed silence until 10 o'clock, when he went to bed.

One day, during the celebration of his Mass, two birds began to warble in the vicinity of the chapel; soon they flew in and continued their song. After Mass, before breakfasting, the Venerable Clet extending his hands, caught the two little warblers, saying to the bystanders: What I have just done is a figure. The satellites will seize me as I have captured these birds. He then put the birds in a cage; when he went to look at them after breakfast, they had disappeared.

Having concealed himself in a deep cavern, he heard a voice saying: "To-morrow we must search this cave." Warned of the danger, he sought another refuge. Christians were convinced that the man of God had been miraculously warned, for it was absolutely impossible for the human voice to penetrate that cavern from without.

I learned, says another witness, that the Venerable Clet, in one of his sermons, foretold a persecution against the Christians and announced: "When the Mandarins persecute us, you will, alas! apostatise; you will trample upon the cross, &c." After pronouncing these words, he prostrated himself on the altar-step, wept and sighed. Shortly afterwards, the persecution broke out, and christians understood that the servant of God had the gift of prophecy.

A christian woman, named Paula, was possessed by a demon and uttered shocking blasphemies; the Venerable Clet laid his stole upon her and exhorted her to confess her sins; she was immediately exorcised and followed his counsel. He had so much at heart the conversion of infidels and the sanctification of christians, that he established a confraternity, under the invocation of the holy Angels, to teach the Catechism to children; he never ceased exhorting the faithful to

baptize children in danger of death, and he taught them how to administer the sacrament.

In his zeal for the propagation of the faith, he collected some children and taught them Latin to prepare priests for the mission.

Every night he prayed for the grace of martyrdom and if, at that time, any one interrupted him, he would exclaim : “ Depart, I must pray God to grant me the grace of martyrdom.”

Several christians, under the persuasion that he would one day be martyred, secretly secured locks of his hair to hold as relics when he would be canonized. So prevalent was the conviction of his future martyrdom, that one of his catechumens said to him without hesitation : “ Father, when you are led to martyrdom, remember me, a poor sinner.” The Venerable answered : “ When God grants me that grace, I will let you know.” He often said that christianity would spread only through the blood of martyrs.

During his captivity, he said to the Viceroy who had sentenced him to be tortured : You maltreat me now, but you will soon suffer yourself. Events verified the prediction. Shortly after the condemnation of the Venerable Clet, the Viceroy was deposed and sent into exile where he perished miserably. He also declared that the Emperor who condemned him to death would soon be summoned to appear before God ; this prediction was also fulfilled.

The traitor that delivered him into the hands of the Satellites, died suddenly two years later away from his home, a most ignominious death ; the father and mother of the unfortunate man also met a tragic fate.

Shortly before his arrest, the Venerable, in a dream, beheld a young man clad in a white garment, who said to him, “ Arise, the Satellites are coming.” The Venerable not moving, the young man repeated his warning, and attempting to drag him from his bed, ex-

claimed: "The Satellites are at hand and you slumber." The man of God arose immediately, being persuaded that his angel guardian warned him; he took to flight, but was soon seized by his persecutors.

He was a rigorous observer of the fasts and abstinences of the Church. He fasted every Friday.

Once, being summoned during the night to administer the Sacraments to a dying man, he went a long distance afoot, but, the day following being Friday, he observed his wonted fast.

When taken from prison and led to execution, all remarked that his countenance was radiant with joy. He blessed his christian fellow-captives, exhorted them not to grieve, but to rejoice at his happiness in being permitted to lay down his life for Jesus Christ; and he urged them to the fervent service of God and constancy in the faith.

The eve of his martyrdom, he had the consolation of receiving sacramental absolution from the Rev. Francis Chen.

To these facts, may be added the remarks of his friend and confrère, Rev. Father Lamiot: "Father Clet enjoyed a high reputation for sancitty. Christians declare that his angel guardian revealed to him their temptations.

"The precious relics of Venerable Francis Clet now rest in the chapel of the Priests of the Mission, Rue de Sèvres, Paris, opposite those of Blessed John Gabriel Perboyre. Let us hope that the generous martyr will soon participate in the glory and honors which the Church has paid to the memory of him who faithfully followed his footsteps in the Apostolic career even unto captivity and death for Christ's sake."

Letter of his Eminence, Cardinal Bourret, Bishop of Rodez, to Rev. Abbé Demimuid, Director of the Work of the Holy Childhood and author of the Life of Venerable Francis Clet.

Bishopric of Rodez and of Vabres.

RODEZ, August 28th, 1893.

Dear Director and Friend :

The history of the martyrs is a great power in the Church and one of the principal means, under Providence, of multiplying the gospel seed amid infidel nations and wherever the truths of faith are unknown.

On this account, I consider the life of Venerable Francis Clet, one of the best books that can be placed in the hands of young clerics to induce them to join the noble phalanxes of foreign missions, especially in that celebrated company that glories in having for its founder, St. Vincent de Paul.

You have written with equal learning and pathos the life of that great servant of God who lived in the most troublous epoch of our national history ; and, who, after long years of apostleship in China, merited at the end of his career, in the early part of the present century, to receive a martyr's crown.

I thank you for sending me this volume, which is not only the Biography of a Saint, but, a history of the Chinese Missions and a most valuable contribution to science on account of the many documents with which you have enriched and illustrated it.

Your book will, I trust, hasten the beatification of the great missionary ; an event which all await with impatience. And, from high Heaven, the glorious martyr will invoke upon you the divine blessing, as the learned volume, which you have written concerning him, must already have secured to you the gratitude of his pious community.

Accept, dear Director and Friend, the assurances of sincere esteem with which I am yours in Xt.,

ERNEST, CARDINAL BOURRET,

Bishop of Rodez.

Protection of St. Vincent de Paul Over the Hospital of the Sisters of Charity at Cauterets.

On the 19th of last July, St. Vincent gave his daughters in the Hospital at Cauterets a mark of protection which gratitude requires them to publish, in order, to strengthen the filial confidence, of the two families.

The Sisters had devoted the day to the veneration of our Blessed Founder. The weather was fine, but sultry. Toward 6 o'clock in the evening, a frightful storm arose, rain poured in torrents, thunder roared and lightning flashed almost simultaneously. This electric disturbance, however, did not deter the Sisters from repairing to the chapel, as usual, for night prayers.

Suddenly were heard cries of distress and alarm, "Come down, come down! the mountain is falling upon us!" The Sisters descended in haste to ascertain the cause of the tumult. The mountain was not falling upon them, but the danger threatened was very great.

To explain what follows, it is necessary to state that the location of the Hospital is exceptional. It combines all the requisites of salubrity and stands, high and lone, in a hollow of the mountain. Invalids there inhale a pure, invigorating air far removed from the damp fogs of the Gave; they are sheltered from the wind and, under God, nature there favors them with every condition conducive to the restoration of health; and that which now threatened to ruin these advantages was nothing less than one of those terrible floods that loosen immense masses and sometimes bury, in their path, whole villages. Starting from a point called the *glacier*, formed by the rain, filled with bits of stone, sand, rocks, and even by trees uprooted by the force of the torrent, the waters rushed straight on toward the Hospital, threatening to destroy it in their relentless course.

But the faith of St. Vincent's daughters did not waver. The Sister Superior, particularly, called out to the patients and employees: "Do not be frightened. This is St. Vincent's Day. He will protect us!"

The torrent, yielding, as it were, to filial confidence, took another direction and, hurrying along further, and lower down, submerged an amusement hall,—the shooting gallery.

St. Vincent saved the Hospital: and our thanksgiving was complete, for no one fell a victim to the accident. The poor people in the shooting gallery had ample time to escape, and the citizens of Caunterets raised a collection to indemnify them for their loss.

The Sisters, however, were not entirely exempt from annoyance. July 20th, bright and early, an avalanche of curious inquirers invaded the hospital. They all came up from the valley, not a bather, not a tourist in the crowd, but all anxious to get an account of what had occurred. The Sister Superior, willing or not, had to spend several hours of the day explaining all that her puzzled visitors sought to learn. Each one stood amazed at the heap of débris that the torrent deposited on the grounds of the Hospital as if to mark its path and emphasize the marvel of its abrupt détour.

There was no end to exclamations of: "But how could it be?" &c., &c. Humanly speaking, there was no accounting for the phenomenon, and the word miracle welled up from many a grateful heart.

For several days, the path that leads above and beyond the Hospital to that portion of the mountain that afforded the best view of the tempest's path was the fashionable promenade. And, from the 20th of July to the 21st of August, eight men were kept busy removing rubbish from the road that leads from the winding paths to *La Raillere* below the Hospital, that building,

that would have added its material to the heap of ruins, but for St. Vincent's fatherly protection.

Did not our Blessed Father address all his daughters when he said to the first Sisters: "Should miracles be necessary for your preservation, God will work them in your behalf, provided you abandon yourselves to His Divine Providence as an infant in the arms of its nurse."

And when, we love to ask ourselves, was his promise more fully redeemed than on that memorable feast of his during the flood of Caunterets?

Letter of Mr. Dillies, Priest of the Mission, to Mr. Fiat, Superior General.

RETREAT FOR MEN,
Prime-Combe, Nov. 7, 1893.

Most Honored Father:

Your blessing if you please!

I am happy to inform you that our Retreat for the workingmen has surpassed any heretofore given. One hundred men and youths were in attendance. We had to refuse admission to at least eighty. To me the greatest sources of pleasure were their devout demeanor and admirable dispositions.

Believe me, most honored Father, your grateful and devoted son in Xt.,

LOUIS DILLIES,
I. S. C. M.

The following is an account written by one of the principal manufacturers of that country:

"Every one has heard of that ancient sanctuary of Gard, whose salutary influence irradiates the surrounding country. The Reverend Lazarist Fathers, under the direction of Rev. Father Dillies, apostles full of zeal and merit, have surpassed themselves at Our Lady's at Prime-Combe in organizing and sustaining the most important and useful works."

Among these apostolic labors, the most fruitful in good results are retreats for men. Begun, in the first place, by a number of excellent Catholics selected from among the most zealous organizers and directors of the Conferences of St. Vincent de Paul of Gard and Hérault. This work, like all noble enterprises, was crowned with success, and far surpassed the most sanguine anticipations of the Reverend Lazarist Fathers. Could it be otherwise? A large hotel, a sort of "Pilgrim's Rest," has been built quite close to the venerated sanctuary. The Daughters of St. Vincent are there, presenting, as they do everywhere, admirable examples of devotedness and virtue. The Virgin of Prime-Combe is there, surrounded by a circle of devoted priests full of zeal and fervor.

This year, the Retreat for workingmen of mature age and for youths opened October 27 and closed solemnly Sunday, October 29th.

The hotel did not afford sufficient accommodations, beds had to be provided elsewhere, and, despite extraordinary efforts, over eighty applicants for the benefit of the Retreat had to be refused.

The Retreat was preached by Rev. H. Beaufils and directed by Rev. Father Dillies, aided by several of his reverend confrères.

Rev. P. Beaufils readily gained his audience by the exquisite ease and charm of his conferences and the solidity of his instructions.

On the day that the Retreat closed, the spectacle the Church presented during Mass and Holy Communion was admirable. What joy to behold that interesting family of workingmen, of every age, approach the Sacred Banquet with the manly confidence faith inspires and the charming meekness that springs from Christian charity.

Many persons were invited to a banquet given at the close of the Retreat. In the first rank of the

guests, appeared M. de Pélerin. Many toasts were proposed, and the repeated applause and bravos of over one hundred men proved that the Mission was beautiful, comprehensive and definitely sealed by the appreciation of all minds and hearts.

Rev. Father Dillies paid a glowing tribute to the great qualities of Rev. P. Beaufile, whose humility could not shield him from a shower of bravos. He then eulogized that noble Christian who so willingly lends the attraction of his influence to all good works, Mr. de Pélerin, at the mention of whose name every voice and hand was raised to endorse the stirring words of Father Dillies.

But Father Dillies could not abstain from presenting, to the admiration of his auditors, the devotedness of the Sisters of Charity, who often renounce the titles and wealth of this world to become the humble servants of God and their neighbors.

In one instance cited, the workingmen recognized a Sister who daily served them with affability and devotedness, and I shall not attempt to describe the bursts of applause, the bravos and the shouts of "Long live the Sisters!" that followed his words. Generally speaking, these men have excellent hearts and know how to express their gratitude.

Other very acceptable toasts were proposed by Mr. Pélerin and Mr. Extra.

That evening, after Vespers, the *Te Deum* was sung in thanksgiving for the success of the Retreat and to acknowledge patriotically the favor obtained, under Providence, during the late Franco-Prussian events.

A magnificent oration was delivered, during the day, by Mr. de Pélerin upon the last pilgrimage to Jerusalem and the great Eucharistic Congress held this year.

We offer R. P. Dillies and his reverend associates

the homage of our gratitude and our best wishes for the progress and success of all their undertakings.

CH. C.

The First Bell Dedicated to Blessed John Gabriel Perboyre.

We read in the *Bulletin Religieux*, of the Diocese of Rochelle and Saintes, (September 2nd, 1893.)

“We would remind our readers that Blessed Perboyre, whose relics have been recently placed with honor on our altars, was martyred September 11, 1840. September 11, 1893, will therefore be the fifty-third anniversary of his martyrdom. We now publish the account of an event that lends new attractions to his glorified name.

August 2nd, 1891, the parish of Écurat was consecrated to the Sacred Heart of Jesus and to Mary, Queen of the Most Holy Rosary, and, on that same day, in memory of the consecration of the parish, a bell was blessed that had been presented to the Church by several individuals who generously met all the expenses of its purchase and installation. Several names were given it: “Mary of the Annunciation,” “Joseph of the Sacred Heart” and “Jane Gabriella.” The last was chosen by one of the donors in honor of Blessed John Gabriel Perboyre to obtain of God, through the mediation of the glorious martyr, special and signal graces, which were granted without delay.

A Latin inscription, referring to the blessing of the bell, encircles the headpiece; lower down, between the images of the Sacred Heart and the Blessed Virgin, is inscribed:

“I adore the Sacred Heart of Jesus;
I glorify the Blessed Virgin, St. Joseph,
St. Peter, Patron of the Parish,
The martyr, John Gabriel Perboyre,
And all the Saints of this Church;
I bewail the dead.”

Baron A. Oudet, Mayor of Écurat, stood godfather.

The godmother was Mme. A. Poittevin de la Frégonnière.

This is probably the first bell dedicated to the intrepid missionary, whom Leo XIII beatified towards the close of the year 1889.

Favors attributed to the intercession of
Blessed John Gabriel Peboyre.

T.—October 16, 1893.

About this time last year, 1892, I was threatened with the loss of my left eye, so that I could not enter the Seminary. I made a novena in honor of Blessed Gabriel Perboye, at the end of which I was completely cured. The disease was one that runs a protracted course. In fact, three years before, it appeared in one eye; then it passed to the other. Sometimes both eyes were affected at the same time, so that, almost every day, I had to be led, like a blind man, to the oculist. This lasted about eighteen months, although there were intervals during which the disease appeared to be checked. After the novena, the eye was free from pain and no inflammation supervened. I delayed writing to you for some time, as I wished to ascertain if it was a permanent cure, or only transient relief. A year has glided by without a renewal of the attack, and I am convinced that I have been cured through the intercession of Blessed Perboye.

F. C.

HOUSE OF CHARITY,

Lauria, Italy, June 8, 1893.

One of our boarders, a girl of fifteen, was attacked, early last February, by a very complicated nervous disease, which the physician said would leave bad effects throughout her system. The poor child trembled so violently that she could not stand, nor could she walk without assistance. To partake of food

caused her incredible suffering. This condition lasted about six weeks. From the beginning of her illness we had solicited our Blessed Martyr to obtain her cure. We made a novena, during which his relics were exposed. But the hour had not come for an answer to our prayer.

We continued to send up our petitions, confident that they would finally be heard. And so they were, on March 23rd. On that day our patient was cured completely. She heard a mass of thanksgiving offered in honor of Blessed Perboyre, and knelt during it without experiencing the least inconvenience. The attending physician, and all who had been witnesses to her pitiable condition, looked upon her recovery as a supernatural favor. In our gratitude to our Blessed Martyr for his gracious mediation, we desire this cure to be published for the glory of God, and to obtain that our Blessed Perboyre may be more widely known and confidently invoked.

SISTER BAYLE,

u. d. o. c. s. o. t. p. s.

N—, RUSSIA, Oct 14, 1893.

“A few years ago I was, together with my family, and under the pressure of adverse circumstances, plunged in deepest grief. We made known our trouble to a Sister of Charity, who urged us to pray, and who spontaneously took off a relic which she wore of Blessed Perboyre. She begged us to begin a novena in his honor, and burn a light before his relic. The good Sister also gave us some pamphlets to distribute, so as to make known to others him whom we had enlisted as our protector.

My family and I prayed with ardent faith. In a few days our prayers were answered.

Gratitude prompts me to contribute by these few lines to the glory of the Great Servant of God. Will you kindly give them a place in the Annals?”

P., November 20, 1893.

Last September I was grieved to learn that one of my nephews was dying of meningitis. The doctors held a consultation and declared that he could not live through the day. The parents, wild with grief at the mere thought of losing their only child, knew not what to do. It occurred to me to pray to Blessed Perboyre. The family joined me in the novena and kept a light burning in his honor for nine days, promising that if the dear child recovered the favor should be recorded in the *Annals*. The next day the sufferer was out of danger, to the great surprise of the physicians. He now enjoys excellent health, and his happy parents know not how to express their gratitude to our dear Martyr.

Glory and praise to our Blessed John Gabriel !

CURE

Attributed to the Mediation of Venerable Francis Regis Clet.

Letter of Sister Ballard, Daughter of Charity, to Rev. Father Chevalier, Assistant of the Congregation of the Mission :

PARIS, November 22, 1893.

Very Reverend Father :

The Grace of our Lord be with us forever ! —

Permit me to present you with some details of a child's cure, obtained, we are confident, through the intercession of Venerable Francis Regis Clet.

Mary Gilbert, aged nine years, living at No. 398 Rue St. Honoré, Paris, suffered a long time from pains in the neck that kept her head bent toward the shoulder. The physician, on being consulted, pronounced her ailment to proceed from inflammation of a cervical artery. This disease calling for treatment and surgical

apparatus that could not be secured in her own home, the doctor advised the child's removal to the hospital.

October 12th, Mary Gilbert was received among the patients at the hospital. The doctor there agreed in his opinion with the physician first consulted.

The school Sister, whose class the child had attended in the Parish St. Madeleine, was deeply grieved at the prospect of her protracted suffering. She possessed a picture of venerable Francis Regis Clet, and was inspired to ask her pupil's cure through the mediation of the martyr, the process of whose Beatification was pending at Rome. She secured the prayers of Mary Gilbert's little schoolmates for the same intention and gave the little picture of the martyr to Mrs. Gilbert for her daughter, who joined in the prayers with great confidence.

Sunday, October 15th, the hospital doctor paid the child a visit and found her condition much improved; to examine her more carefully he ordered her bandages to be removed and pronounced her cured. The return of the child to school, when it was thought that many months must elapse before her recovery, excited the greatest surprise. The acts of thanksgiving to God and their powerful advocate can be more easily imagined than expressed.

Accept the respect with which I have the honor to be, in our Lord, Reverend Father, your very humble and submissive child,

SISTER BALLARD,

u. d. o. c. s. o. t. p. s.

Unpublished Lettres of St. Vincent de Paul.

I.

*To Mr. Barry, Priest of the Mission, Superior at Notre Dame de Lorm:**

He gives his reasons for not sending the help solicited. He discusses with the Rev. Mr. Barry, C. M., the propriety of relinquishing a benefice and of transferring the Seminary to the City of Montauban.

Communicated by the Abbé Colombel, Vicar at St. Ambrose's, Paris.

PARIS, May 15, 1658.

SIR:—*The grace of our Lord Jesus Christ be always with us!*

I am in receipt of your favor of April 20th, and I beg you for our Lord's sake to pardon me for not sending you the help you need, nor can I promise to do so for some time to come. No sooner do our priests return from one mission than we are compelled to send them to others. Some to the Diocese of Troyes, some to Chalons, and some to the aid of the missionaries who have been at Rheims for the last six or seven months. They cannot return before July and we must postpone sending you help until then.

The people of *Brial* (1) and of *Falquières* have reason to murmur when we go among them only to collect the revenues. I beg you to seek an opportunity to submit this matter to the Bishop of Montauban, if you have not done so already. Beg him to relieve the company of this obligation.

*Pilgrimage and Parish in the Diocese of Montauban.

(1) *Brial*, a parish in the Diocese of Montauban. At first St. Vincent was not disposed to accept this benefice, and he always insisted upon being relieved of the charge of the two parishes as being incompatible with the duties of the missionaries. The latter were finally obliged to secure the services of other priests for whose maintenance they provided.

See letter of June 21, 1653, and of August 2, 1656.

I thank God for the great increase of numbers in the Seminary and for the resolution that the Bishop has taken to transfer it to Montauban (2). May God in His infinite goodness bless this design and the labors of the worthy prelate for the conversion of heretics.

We have no news on this side. Remember me to your little family, and believe me, in our Lord,

Yours, &c.

II.

To Mr. de Gaumont, Councillor at Law, Parliament, Ile Notre Dame.

SIR:—One of our brothers had the honor of calling upon you yesterday to request you very humbly, in our name, to call to-day for the purpose of giving us your opinion on an affair of some importance. But, he informed me that you could not comply until later with the request, as your business requires your attention the whole day. I beg you, sir, to do us this honor, some other time this week, at your convenience, because we shall invite some other persons to be present who are acquainted with the matter about which I desire to consult you.

Kindly appoint a day and an hour most convenient to yourself. Were it not for a slight indisposition which does not permit me to leave the house I would call upon you.

I beg our Lord to preserve your life on account of the good you do. Desiring much to serve you on account of my many obligations to you and the great desire I entertain to prove my gratitude, I am, in the love of our Lord,

Yours, &c.

(2) The Seminary was first at Montech, thence it was transferred to Notre Dame de Lorm, and lastly to Montauban.

III.

The letter of St. Vincent de Paul, under date October 1st, 1640, published in Annals LVIII, page 510, was erroneously supposed to have been addressed to St. Jane de Chantal.

The original is not found at the Visitation Convent, but in the Carmelite Convent, Troyes. We have received a fac-simile of the superscription. It is directed to Mother Mary of the Blessed Trinity, Prioress of the Carmelite Monastery of the City of Troyes.

Mother Mary of the Blessed Trinity manifested the same interest in the establishment of the missionaries at Troyes as did St. Jane de Chantal for their foundation at Annecy. (See letter of August 28, 1639, *Saint Vincent*, Vol. XI, page 25.)

IV.

At the conclusion of a letter from St. Vincent de Paul to M. Get, Superior of the Mission at Algiers, March 15, 1658, and already published in part. (St. Vincent, Vol. VII, page 39.)

There is question of making up a purse *for the Almoners of the galleys of Algiers*.

We have not, I assure you, received anything for the current year, nor for the past. Not a sous have we received since the Mission at Marseille.

Act with your accustomed prudence, I beg you. Take the money to give them. We will get a bill of exchange here for the thousand livres that Mr. Napollon will deliver to you, besides the three thousand for Tunis, which are to cancel the debts in Algiers. I beg you not to mention this to any one.

I am, in the love of our Lord, &c.

The Company of the Daughters of Charity during the Religious Persecution they Sustained at the Time of the French Revolution.

It seems expedient to record the persecutions undergone by the Company of the Daughters of Charity, in common with other religious communities, towards the close of the last century, before time shall have effaced the remembrance of those sad days.

Glorious examples were given during that disastrous epoch by Sisters faithful to the Church and to their holy vocation. These edifying memories are encouraging, and may serve as an instruction to others when placed in similar circumstances. We cite in chronological order, and as they have been transmitted to us, facts and documents concerning the community during the Revolution. Many interesting and honorable deeds remain to be collected. Any such communications, duly verified, shall find a place in the Annals.

I.

Condition of the Company of the Daughters of Charity in 1789.

When Rev. Felix Cayla was placed by the General Assembly of 1788 at the head of St. Vincent's double family, Sister Rénée Dubois was Superioress-General of the Sisters' Community. The advanced age and many infirmities of their director, Rev. Mr. Bourgeat, prevented him from attending to all the duties of his position.

The new Superior General immediately set to work to apply a remedy to the actual state of things. He realized a fact, that may be traced amid all the vicissitudes through which the community of the Daughters of Charity has passed since its establishment,—that its prosperity and usefulness have always been proportionate to the solicitude of Superiors.

January 1, 1789, one of the most important circulars ever issued by a Superior General, was sent to

every House of the Sisters of Charity. Father Cayla wrote: "Immediately after my election I was solicitous for your welfare; I longed to address to you words of peace and salvation. But the press of business came between me and my inclinations. I now enjoy some moments of quiet, of which I avail myself to perform a duty most dear to my heart. You have a claim upon my paternal interest, but it would not reach its due measure if, to the promptings of tender charity, I did not join earnest zeal and intelligent care!"

Then follow counsels, full of wisdom, to maintain the Sisters in true piety; to establish uniformity, which had been somewhat impaired; to encourage peace and concord, and excite an ever growing devotedness and generosity in their service of the poor. In the course of the same year he named Rev. M. Sicardi, his Italian assistant, to succeed Mr. Bourgeat, whose infirmities would not permit him to direct the Sisters any longer. As Rev. Mr. Cayla intended to preside over the Councils of the Community and make himself thoroughly acquainted with the business and personnel of the several establishments, this appointment was not so important as it would have been under different circumstances.

Unfortunately, the outbreak of the revolution, whose first attacks were directed against St. Lazare's, the uncertainty of being able to preserve the Sisters of Charity, the definitive suppression of their Community August 18, 1792, and, his own compulsory exile, did not permit him to carry out his purpose to restore things to their normal condition. From the land of his exile, however, he watched over that interesting portion of St. Vincent's family, and, with a view to the realization of improvements suggested by his broad and practical mind, he composed a Spiritual Directory for the use of the Seminary.

JULY 13, 1789.

On July 13, 1798, the House of St. Lazare was delivered up to pillage and destruction. That was a day of peril and anguish to the Sisters of Charity, whose establishment was on the same street and opposite St. Lazare's.

We borrow of Monseigneur Jauffret, Bishop of Metz, an account of all that took place in their dwelling on that fatal day. Whilst ruffians were forcing their way into St. Lazare's, frightful yells were directed against the Daughters of Charity, who were charged with connivance with the missionaries, and the mob threatened to invade their dwelling. The personnel of the Mother House, at that time, reached one hundred and fifty Sisters, fifty of whom were invalids, who, after having given their best days to the service of the poor, had succumbed to the infirmities of age. The Community recalled them to the Mother House, where they received, from their Sisters in the Community, the attention they themselves were no longer able to lavish on the poor. The postulants numbered ninety-eight, ranging in age from sixteen to twenty years. One may imagine all that those young people had to fear from the incursion of the furious multitude that only waited a signal to burst open the doors. The Sisters were not ignorant of the extent of the danger, and fervently invoked the Lord as their only protector.

In the morning at 5.30 one of the directors at St. Lazare's found means to escape thence and go to the Sisters' house to say Mass. He had not left when, at 7 o'clock, three or four ruffians knocked at the door and announced Mr. Bourgeat, whom they carried over in an unconscious condition in his arm-chair from St. Lazare's. The rabble, on entering his room, had been inspired with respect for this venerable man, who was completely paralyzed, and consented, at the suggestion of the attendant, to allow him to be removed to the Sisters' House. Turning to their comrades, some of

the band exclaimed: "This is the father of the Sisters of Charity, do not disturb him." And on reaching the Sisters' House, handing him over to the Mistress of Novices, they said: "Here is your father, take good care of him. We will bring you all his belongings, his hat, his purse, and all!" They assured the Sisters, as they withdrew, that they had nothing to fear from them. "We are not paid," said they, "for this place, but for St. Lazare's." This fact was related by the Mistress of Novices herself.

The Sisters thought the three ruffians had come to arrest Mr. Sicardi, who had taken refuge in the church and concealed himself in the confessional. But they immediately returned to St. Lazare's to continue their depredations without inquiring into the occurrences at the Sisters' House.

Fifteen other ruffians came at 11 o'clock A. M. They desired to go through the house, thinking that they would discover some of the treasures of St. Lazare's, also a quantity of grain.

The Superioress General, Sister Dubois (1), and the Mistress of Novices accompanied them in their visitation. The ninety-eight novices were at the time in the novices' assembly room, which the ruffians never thought of entering. They passed by the room in which the Community archives were kept, and the young Sisters' clothes-room where goods had been piled up for ten years. This visit lasted one hour and a half. During all that time cries of rage and fury menaced the Sisters and, at intervals, grew louder. When the unwelcome visitors had departed, the Community repaired to the refectory. The usual prayers before meals were recited, but neither Sisters nor postulants were disposed to eat.

The Community continued a prey to alarm until 5 o'clock in the evening, at which time, the rabble re-

(1) Died at Sable, aged seventy years.

turned, men and women, to the number of two hundred. The leaders of the mob sent the women away. Nearly all the men carried pikes, clubs, iron bars, pistols, sabres, swords and old fire-arms. The ring-leaders marched ahead. Amid the danger, the Superiororess General and the two Mistresses of Novices thought it advisable to put the novices and postulants in the chapel.

According to the written deposition of the three Novice Mistresses, twenty ruffians, bidding the others stand back, directed their steps toward the chapel and threatened to force the door if it was not immediately opened to them. It was opened, and those wretched men beheld the poor young creatures kneeling before the altar imploring the protection of Mary Immaculate and of their Blessed Father, St. Vincent.

The click of arms and the oaths of the rabble so terrified the suppliants that they uttered lamentable cries. The men appeared awe-stricken and stayed their steps. One of the leaders removed his hat, the rest followed his example. The sanctity of the place, the pictures of our Lord and of the Saints seemed to inspire them with respect. They advanced toward the sanctuary with timid step, as if they were no longer the same men, drunk with wine and rage. "Young ladies," exclaimed one of them, "fear nothing." "We did not come to insult you. Woe to him that would attempt it!" These words, however, did not prevent several novices from fainting. Then the man who seemed to be in command, a tall, young fellow, whose strongly-marked features indicated corresponding strength of character, approached the altar, followed by his satellites, and made a genuflection before the Blessed Sacrament. Many of the band followed his example, but, perceiving that the novices were still swooning through fear, he exclaimed: "Come, let us leave this place to spare them further

alarm." They then went through the house and asked to see the infirmary of the ancient Sisters. It was there that Daughters of Charity, weighed down by infirmities and the burthen of years, received the cares they had long bestowed on their suffering fellow creatures. But the servants of the poor must die in poverty. Nothing could be more simple and unpretending than that infirmary. The brigands, despite their inclination to find fault, could but admire this simplicity. Their alleged pretext for searching the House was to discover if any men were concealed in it. The two Directors remained unperceived in their confessionals. The visitors expressed a desire to taste of the broth prepared for the invalid Sisters. But they found all their food extremely insipid, and could not understand why Sisters, so lavish of attention to the poor, who are strangers to them, should be so indifferent to their own comfort. They did not understand that the religion of Jesus Christ unites all men in heart and soul, and that the poorest stranger has a claim as strong on the services of a Daughter of Charity as one of her own kindred.

This search lasted about three-quarters of an hour. After their visit these men returned to the front entrance, where they remained for a short time. One of the gang asked a Mistress of Novices for money, but the leader, overhearing him, threatened to take his life if he repeated the request. Two Sisters, however, were compelled to accompany some of the armed men, who wanted to take them to a tavern. They went half way to St. Lazare's, but, for a small sum of money, the captives secured their release. On their return, they found protectors in the ruffians who had stationed themselves on guard at the door of their Mother House. These men made way for them, and they returned safe from insult. No indecorum occurred during their search through the Community

House. The tongues of those lawless men seemed chained. As they were leaving the house, the mob tried to force an entrance, but were repulsed and the door was closed against them.

The leader took his stand outside and said to the crowd: "My children, I will tell you when it is time." He added that he would kill, with his own hand, anyone that would attempt to disobey orders. Thus was the Community, by the special protection of Heaven, preserved from pillage and insult. But, for two days and nights the Sisters were a prey to the greatest anxiety.

The National Guard, having been organized on the evening of July 13th, the Sisters begged that a picket guard might be detailed to protect them. For this purpose the Government sent forty of the new guard wearing the green cockade. These men annoyed the Sisters more by their remarks than the roughs, but they did them no injury.

Under these circumstances the Superioress, Sister Dubois, said in the circular January 1st, 1790: "Our days have been harassed by continual anxiety and perplexities, which have undermined the health of the Sisters. Let us continue to bless the Lord at all times, and implore Him to grant us more tranquil days, if such be His holy will."

Sister Deleau Is Elected Superioress of the Daughters of Charity.

Sister Mary Antionette Deleau was born at Bray, near Amiens. She postulated in the humble Hospital of that place. She was eighteen or nineteen years old when, in 1745, she entered the Seminary (novitiate), at Paris. After her Seminary she was sent to the Miséricorde, at Montpellier. She was recalled thence to be made Sister Servant of the House of St. Hippolytus, a Military Hospital and a House of Mercy. She would

often say to her Sisters: "Let us never cease to offer every one around us, especially Protestants, examples of the evangelical virtues, and seek to render those virtues pleasing to them by our devoted services. Let us lead them to desire the Catholic faith as the most secure means of attaining a blessed hereafter by the practice of charity."

She was sent from St. Hippolytus to preside over an institution at Bordeaux called the Manufactory. Three years later, she was elected Superioress of the Community. At the expiration of her term of office, that is, in three years, during which time she had acquired the esteem and confidence of all the Sisters at the Mother House, she was sent as Superioress to the Fauburg St. Antoine, at Paris. She occupied this difficult post at the time of the first insurrection and the seizure of the Bastile.

The respect she commanded, on account of her virtue and her devotedness to the poor, saved her house from any disastrous attack. She was recalled from that establishment to replace Sister Dubois May 24, 1790.

The circumstances under which Sister Deleau was placed at the head of the community were all the more critical, from the fact, that, amid the greatest disturbances and at the time of the dispersion of the community, she was deprived of the counsels of her Superior whom the revolutionary troubles had driven into exile, as the only means of escaping the scaffold.

Legislation of 1790, Schismatical Oath, Persecution.

During the year in which St. Lazare's was pillaged and the Mother House of the Sister of Charity invaded, the National Assembly moved to suppress religious orders (Dec. 17, 1789.) Shortly afterwards, on the 13th Feb., 1790, the decree for the abolition of monastic vows was voted, as follows: The National Assem-

bly decrees as a constitutional enactment that the land shall no longer recognize monastic vows made by either sex and, by consequence, declares that orders in which such vows are made are, and shall be, forever, suppressed in France.

II. All individuals of either sex residing in religious houses, shall be permitted to leave on making affirmation before the municipality of the place, and shall be immediately provided with a suitable pension. Homes will be provided for those who are unwilling to avail themselves of the present decree.

Furthermore, the assembly declares that no change shall be made relative to educational establishments and charitable institutions until the National Assembly will have decided otherwise.

III. The assembly expressly exempts religious women from the decree which obliges religious men of several houses to assemble in one.

This law did not affect the Sisters of Charity who continued undisturbed in their ministrations to the poor and suffering.

July 12, 1790, the Constitutional Assembly took another step in the way of persecution; and, this time, an impassable barrier was placed between the faithful children of the church and apostates.

On that day, the civil constitution of the clergy of France was voted. This constitution withdrew the clergy from the spiritual authority of the Pope, and made them subject to the civil powers. It gave the civil government the right to appoint pastors and to create parishes and dioceses. It was a schism. To accept such legislation was apostasy. To communicate, in spiritual matters, with apostate priests was to participate in their crime by complicity.

The 27th, of November following, the assembly prescribed the constitutional oath to all ecclesiastics, filling any public function, under penalty of being

dealt with as disturbers of the public peace, deprived of their maintenance and subjected to the forfeiture of their civil rights.

Jan. 4, 1791, the time appointed for the taking of the oath, was a glorious day for the French Clergy, who, by the refusal of the majority of its representatives, outwitted strategy and braved threats, by remaining faithful to the church.

Sunday, April 3rd, certain unfortunate priests who had sacrificed conscience to ambition, or, who had been intimidated by threats of the revolutionists, were installed, by civil authority, in churches to the exclusion of faithful priests. From that day forth, the non-jurors among the clergy could celebrate the divine mysteries only in private chapels and oratories.

The Daughters of Charity, like all other communities not yet suppressed, hastened to place their chapels at the disposal of faithful priests.

Action of Faithful Catholics with Regard to the Oath.

Priests, by refusing to take the oath, fulfilled an imperative duty. The body of the faithful of whom it was not required, had likewise a duty to perform; it was to remain united to their lawful pastors and not to participate in any religious service performed by priests who had taken the schismatical oath, nor to have recourse to them for the sacraments.

More than once, Sisters of Charity were subjected to the alternative of assisting at the Mass of the Conformists as they were called, and conducting to it the children under their charge, or, of being driven from their hospitals and schools. They knew their duty and, with some rare exceptions, which we may easily attribute to misunderstanding or the weakness of old age, they remained heroically faithful and preferred expulsion.

This explains more than one circumstance in the history of their many establishments during that stormy epoch. For example, they were expelled from one of their houses, "because they refused to take the children to Mass." Who could ever impute such improbable resistance to the Sisters of Charity? Everything is explained when we remember that the Mass was said by a Priest who had taken the schismatical oath. They did not yield.

Elsewhere they were driven from a hospital because they could not accept a condition imposed upon them: "Not to leave the hospital unless accompanied by one of the employees." Without doubt their non-compliance was due to the fact that they were obliged to receive the Sacraments from a non-juring priest, whose place of concealment they could not divulge.

Alas! the day was at hand, when they would not only be expected to communicate with schismatic priests, but be urged themselves to take an oath condemned by conscience and reprobated by the Church. We shall see them ascend the scaffold rather than yield.

First Persecutions Directed Against the Sisters of Charity. Insurrection of April 9, 1791.

Non-juring priests were allowed to say Mass in oratories and private chapels. The faithful were punctual in their attendance at the religious services. These chapels were filled, whilst the constitutional churches were either deserted or frequented only by the dregs of society.

This contrast gave great offence to the revolutionists and, above all, to the ministers of official worship.

People declared that priests, who attracted so many around them, must be in the right, therefore true and lawful pastors; thence arose discussions, disputes and

disturbances even at the entrance of religious houses where the faithful assembled. (Jager, History of the Church of France during the Revolution, Book XII.)

The reunion of Catholics was not a violation of the law, and the authorities of the department and of the municipality looked upon it as a question of religious liberty and not an infraction of the decrees of the National Assembly. But the advanced party of the Revolution and the Priests who had taken the oath could not behold with indifference the popular sympathy for ecclesiastical non-conformists.

On this subject, measures were frequently proposed at the Palais Royal, in public squares and market places. Impromptu orators harangued any one on the streets that would stop to listen to them. A revolt was forming, without opposition, under the very eyes of authority. Saturday, April 9th, at the same hour in different quarters of the city of Paris, a crowd of women and among them several men in disguise, directed their steps to the houses of the Sisters of Charity and other religious female communities. They burst open the doors and committed odious excesses that would not be tolerated even among savages. Virgins consecrated to God, respectable ladies, living in voluntary seclusion, were stripped of their garments, beaten with rods, chased through their houses and gardens, bruised with blows and subjected to treatment more cruel than death itself. The Sisters of Charity were thus treated by women and men whose wretchedness they had often relieved and whose wounds they had dressed.

At the first report of these scandalous excesses, the National Guard, fully armed, hastened to the invaded precincts. But, not being under orders, they stood there, mute spectators. Finally, the wretches having exhausted their rage, the sacrilegious profaners of convents filed out between two rows of soldiers and, not one impeded them in their triumphal march.

(*Ami du Roi*, No. 330. Parliamentary History, Vol. V. page 27.)

The Sisters at St. Margaret's, Paris.

Emboldened by impunity, insults, offered within convent walls, were repeated on the streets.

Three Sisters of Charity attached to St. Margaret's Parish, in which the majority of the poor dwelt, died of injuries they had received on the streets. (History of the Clergy during the French Revolution by M. R., Vol. I, page 335 ; Barruel, History of the Clergy, Vol. I, page 101.)

Useless protestations. All Paris revolted against this odious act. There was not a single individual or corporation of importance that failed to disclaim any responsibility in the matter. The Abbé Royou did not hesitate to accuse Bishop Gobel of it, but no one sustained his charge. Nevertheless the rabble had been instigated ; for it had been regularly planned, an hour appointed, weapons prepared, but the organizers remained unknown. It was the duty of the municipality to apply the penalties of the law ; it remained inert, and thereby became an abettor. That such was the case was manifest by its apathy and the absence of civil officials. The National Assembly was dumb, and it dared impose silence on Abbé Maury, who, during the session of April 18, 1791, desired to read a letter from the Superioress of the Sisters of Charity, complaining of execrable excesses and claiming legal protection. (*Monitor*, April 19, 1791 ; *Bulletin of the Session of the 18th. Jager*, *History*, *ibid.*)

At the report of these shameful misdeeds, the heart of Louis XVI was plunged in grief. Being powerless himself, he addressed through Mr. Delessart, his Minister of the Interior, the following letter to the Directory of Paris :

“Gentlemen : The king could not hear without poignant sorrow of the ill-treatment of individuals, whose sex and calling should have been their safeguard. Morality and law are alike assailed by outrages of

this nature; and, if this guilty license be not suppressed, if on every occasion, in every circumstance, if in the capital, within sight of the king and the National Assembly, such scenes are renewed, there can be neither liberty nor security, and the constitution could never be established."

"Therefore, in the name of liberty, in the name of order, the King enjoins all administrative bodies and municipalities to provide for the safety of persons and property, and promptly punish the author of such crimes."

It was natural to expect after that letter, that profaners of converts would be visited with severe punishment. They were not disturbed.

The Directory, to preserve an appearance of conforming to the royal pleasure, caused a proclamation to be published and placarded throughout Paris, on the 10th, the day following, blaming the excesses of the previous day and prohibiting gatherings around churches and religious houses, forbidding all personal violence and commanding public officers to punish with great severity the smallest infractions; and finally, inviting the conforming bishop to take measures to prevent unauthorized priests (I) (ludicrous!) from performing any public ecclesiastical function. (Iager, *ibid.* p. 277.) The next day, April 11, partly, it is said, at the request of Gobel, the Directory took the following stand:

"Considering that the Nation, whilst it defrays the expenses of public worship, does not propose to devote more buildings than are necessary to that purpose, purposes that citizens in their religious opinions and, in all else, that does not interfere with public order, shall be guaranteed against every attack; decrees:

"5. That every church, in the City of Paris, belonging to the Nation, shall be closed within twenty-four hours, unless of the number of those which are specially excepted by the following article:

“6. The exceptions, are chapels of hospitals, of charitable institutions, prisons, seminaries and of the convents of enclosed religious women.”

“7. Such chapels, being used only by the inmates of the respective establishments, shall not be open to the public, and no ecclesiastical function can be performed in them, by other than such as have been expressly appointed by order of the archbishop of Paris; which order must be signed by the pastor of the parish. And no such appointment shall be made, unless solicited by the Superiors of the house.”

“10. All churches and chapels that are closed shall be offered for sale.”

“11. All buildings, destined by private individuals for religious worship, shall bear an inscription to distinguish them from public churches.”

“The Directory expressly orders municipal officers to use every means to suppress the criminal effects of odious intolerance recently manifested; and to prevent offenses against full religious liberty acknowledged and guaranteed by the constitution.”

This decree was aimed not against those who caused the late disturbances, but against faithful Catholics.

The churches in which they assembled for religious worship were closed against them. Priests could no longer exercise any function without the permit of a bishop who had taken the civil oath, that is, without acknowledging his authority, and approving, at least indirectly, the civil constitution. The most deplorable feature of this decree was the impunity it accorded to the commission of the most execrable crimes. Their authors were, it is true, warned against future crimes, but they were neither pursued nor punished for the past—this tended to encourage them, and to incite others in the provinces to follow their example.

In Paris, not only were religious women scourged; but, the most respectable ladies were whipped; ruffians,

with rods in their hands, stood in the vicinity of, and around chapels where worshippers assembled and made a sport of whipping them, to extort their promise to attend the constitutional church. (Barrue, History of the Clergy, Vol. I, p. 101.)

In spite of these measures, we have yet to learn that a single Daughter of Charity ever knelt in any church of Paris served by a priest who had taken the constitutional oath. Their unswerving attachment to the Catholic Church, exercised a salutary influence over a large number of the faithful. This explains the bitter animosity that urged the Revolutionists to direct their most savage attacks against them.

More than once, parish priests who had conformed to the constitution, caused Daughters of Charity to be seized in their own houses or, upon the streets, and violently dragged to the parish church; even the poor, whom they assisted, laid their impious hands upon them. But their violence was of no avail. As soon as they could release themselves from the hands of their oppressors, the Sisters fled in haste.

Sister Deleau, the Superioress-General, represented, with noble intrepidity, that such efforts were absurd and useless, and that, in France, there were four thousand of her companions, who thought as she did. She was not deceived in the good spirit of her sisters and, we shall show, that events justified her assertion to the Mayor of Paris.

St. Louis en l'Île and our Lady of Good Tidings.

In a very few parishes in Paris, as in that of St. Louis en l'Île, the chiefs of departments allowed the sisters to continue peacefully, under another garb, their ministrations, to the poor and suffering of that quarter, without having any measure proposed to them, to which they could not conscientiously conform. In

other parishes, the authorities merely dispersed those who refused to take the oath of the Constitution.

But the same leniency was not extended to them everywhere. In the Parish of *Bonne Nouvelle*, at Paris, for instance, the Superioress of the House of Succor, Sister Jacqueline Meyrand, who was seventy years old in 1791, was compelled with her Sister-companions to lay aside the habit. To console her Sisters, she said to them, "Remember that our divine Savior was despoiled of his garments. Ought we not to rejoice in the midst of our trials to be permitted the consolation of serving the suffering members of Jesus Christ!" The Revolutionary Committee, weary of their persistent refusal to take the oath, subjected them to fresh persecutions.

One evening, when they were quietly engaged at home, they were summoned before a club assembled in the Parish Church. On entering, the Sisters had the courage to kneel on the spot where the altar of the Blessed Virgin formerly stood. But their escort forced them to advance.

The president proposed to them, to choose immediately between the oath and the scaffold. "Were our heads on the block, answered Sister Meynard, neither my companions nor I would take the oath." "Inform me, immediately," said the President, "of the name of the Priest who has made you such fanatics." "Our decision," answered the Sister, "is inspired by God, religion and conscience; and, I declare to you, that, with the help of God, your threats shall never shake our resolution." At these words, all the members of the council, in a transport of rage, lifted their chairs and hurled them at the heads of those defenceless women, who were instantly buried, as it were, under that unexpected shower of missiles. Through the mercy of God, not one was injured. They ran home as fast as they could. Scarcely had they closed their own door, when some

miscreants who had closely pursued them, halted there; they endeavored to force open the door and tried to set the house on fire. Failing in both attempts, they declared that the Sisters should be starved to death, if they refused them entrance. Fortunately, the Sisters had kind neighbors, who helped them to escape through their dwellings.

Sister Meynard died May 29, 1802, in the parish of St. Nicholas des Champs, aged eighty-four years.



PROVINCE OF CONSTANTINOPLE.

Letter of Mr. Vincent Dupuy, Priest of the Congregation of
the Mission, to Mr. Mailly, Priest of the Same Con-
gregation at Paris.

Death and Obsequies of Father John Faveyrial.

MONASTIR, Nov. 27, 1793.

Very Dear Confrère :

The Grace of our Lord be with us forever !

At twenty-five minutes past eleven on the night of November 25th, Father John Faveyrial died of pneumonia ; he died peacefully, fortified by the rites of the Church. He was strongly attached to the Wallachians, who owe much to his devotedness, and by whom he is deeply and sincerely mourned. He had always manifested great interest in that important work called *the Bulgarian movement*.

May God soon unite the nations still separated from the Holy Roman Church. He was also very devoted to the College, hoping, through it, to become useful to the cause he served. He had won universal esteem.

Our good M. Faveyrial labored in the East with unbounded zeal for fifty years.

An immense concourse assisted at his obsequies. Five Consuls were present and, at his grave, one of the Professors of the Lyceum bade him the following touching farewell :

“Gentlemen : We have just bade adieu to our beloved Father John Faveyrial. Having fulfilled his mission on earth, he now rests calmly in the Lord who has called him to his recompense. He had no fear of death. How could one, who had led a life so holy ?

Nevertheless, death though natural and inevitable, is always a bitter trial to survivors, for it seizes pitilessly upon the dearest and most valuable friends of humanity.

Is there one among you, gentlemen, whose heart is not oppressed, and whose soul is not a prey to bitter sorrow, as he looks upon the funeral emblems of him who, but yesterday, was our common friend?

Father John Faveyrial was born in the diocese of Lyons, France, in 1817, and was therefore rich in the experience of nearly a century. Without attempting to commemorate all that makes his, a living memory, I desire to pay, at least, a feeble tribute to all that he has done for us.

His last years were especially devoted to the Lyceum of Roumania, and, in a general manner, to the Roumanian cause. His paternal counsels were inspired by the light and strength of his wonderful intellect, characterized, above all, by his charity. His literary activity, his varied and ever increasing erudition, his self-abnegation and the sacrifices he made in favor of the Wallachian cause, whenever an opportunity presented itself of serving it, made Father Faveyrial an honor to our fatherland, which will hold him in perpetual and grateful remembrance.

Blessed be the land that gave birth to this distinguished man—who was, to us, the man of Providence.

With respect and veneration, I offer, at his tomb, the homage of our deep sorrow and abiding regret.

Many memorial crowns were presented by the Catholic population of Monastir by the notabilities of the place, the Margarit family, the Lyceum and the French Engineer Corps.

May God grant us the favor of beholding the continuance and progress of the work that so deeply engrossed the apostolic soul of Father John Faveyrial.

The Governor of Monastir is very anxious that a

colony of Daughters of Charity be sent here. We have already secured for them a house with grounds sufficient for a hospital, a school for girls and a spacious enclosure.

Believe me, in the love of our Lord, &c.,

VINCENT DUPUY,

u. p. o. t. c. m.

Mr. Faveyrial several times wrote accounts, which have appeared in the "Annals," of the movement which has been in progress, particularly, during the last fifty years, for bringing back, to Rome, the Schismatic Churches of the East.

He was the first to receive from the Bulgarians overtures tending to this union. Called away to serve the wounded in the ambulances during the Crimean war, he referred the messengers to Rev. Eugene Boré who accompanied the celebrated Sokolski to Rome, where he was consecrated by the Holy Pontiff, Pius IX. Sokolski was subsequently seized by the Russians and incarcerated at Kierd. Monseigneur Hassoun was anxious for Mr. de Faveyrial to be consecrated Archbishop. But, the humble missionary eluded this project, without, however, ceasing to interest himself in the work that our Holy Father, Leo XIII, has continued to favor since the demise of Pius IXth, and which the recent Eucharistic Congress at Jerusalem has, there is reason to hope, advanced considerably.

We here publish upon the Wallachian movement, as it has been designated on account of its parallelism to the Bulgarian movement, two extracts from the writings of Father Faveyrial during his last years.

The Wallachians in question, it is well to remark, are not yet united to the Church of Rome.

MONASTIR, Nov. 1, 1891.

The Religious Question in Wallachia.

The aspect of the times augurs favorably for the

future, and we hope that our mission will effect much good.

We shall be able to assist this people in their religious aspirations relative to schools and worship.

1st. The School Question in Wallachia.

What do the Wallachians ask?

The introduction of the Roumanian *liturgy* into their National Churches—and the teaching of the Wallachian language in the schools that they have built.

The Greeks have appropriated both, and will not relinquish them.

But, can they retain them? I think not. A fraternal feeling urges the Roumanians of Carpathia to sustain the Wallachian Schools in Macedonia, Pindus and Albania, and it is certain, that, at the present time, their desire to preserve dominion over that country, leads the Turks to estrange the Wallachians from the Greeks, and to favor any measure that may tend to that estrangement.

Our mission at Monastir will soon, perhaps, be the most important in the province, if it is not so already.

We have, with the help of God, succeeded in organizing a Central Wallachian School, in our department, which has served as a nucleus for other schools, and, this year, we have established at our mission a kind of seminary for the Wallachians, or rather, an Apostolic school.

Now, that they have this school, what more do they require?

That, by degrees, we form among them a body of native priests, particularly, as in order to retain them in their schism, the Greek patriarch had suppressed the higher hierarchy and governed them by their Popes.

Shall we be able to meet their wishes? Yes—such is our hope. God Himself seems to extend to them a helping hand.

The Question of the Wallachian Liturgy.

The Wallachians, to whom we now have reference, although non-Catholics and separated from the Church of Rome, have a great love for anything pertaining to religion. They have been authorized to recite, in the Wallachian tongue and, without the aid of Greek books, their liturgical prayers. (by a letter from the vizier, marked No. 14 and bearing date June 28, 1891.) The letter of a vizier is not a firman. It is, nevertheless, a superior mandate, and the local authority should have attached importance to it, which it failed to do.

And this is about to give prominence and acrimony to the liturgic question.

The Wallachians have made official complaint, and their complaints have been subjects of important deliberations in the councils of the ministry.

The history of liturgical Wallachian books would necessitate a long study. It dates not only from the epoch when Rome lost all hopes of retaining the Byzantin Greeks, on the verge of schism, this question is of earlier date. It is possible that the permission granted to the Moravians by Pope John VIII, and to the Bulgarians by Pope Formosus, of celebrating the divine office in the Slavonic tongue, proceeded, probably, from a desire on the part of the pontiffs to oppose an effective barrier to Byzantine schism. But, I doubt not that the introduction to the Illyrian peninsula of the liturgy of the Greek patriarchs, early engaged the attention of the Roman See.

As the dogmatic question was of higher importance than the liturgic, for there was no end to Greek heresies, the heads of the Universal Church may have considered it a duty to overlook the second. The second, however, was fraught with importance, as may be inferred, from the line of action pursued by Popes John VIII and Formosus. The evil becoming beyond remedy, Pope John VIII may have been glad to listen to the

petitions of Sviazopulk, prince of the Moravians, and Formosus, to the prayer of the czar Simeon, whom he had known at the Court of Bogoris, the first Christian king of Bulgaria, to whom he had sent an imperial sceptre.

What then took place? That is not accurately known. It is probable that St. Clement of Ochrida (ancient Lychnides) imitated the Wallachians, Methodius and Cyril, their former masters, by translating for the Bulgarians, his Greek liturgy introduced into Bulgaria, from the time of the dismissal of the Roman clergy; as they themselves had translated, for the Moravians, the Latin liturgy already introduced into Moravia.

From the ninth to the fifteenth century, two liturgies, neither of them Greek, obtained on either side of the Danube. The Slavonian or Slave among the Bulgarians and Pannonians; the Latin among the Roumanians of Carpathia, the Transylvanians and the Moldo-Wallachians.

It was after the Council of Florence (1439), that a complete revolution in literature and liturgy took place among the Roumanians.

Who was the author of this revolution? Theoctistus, a native Bulgarian and Secretary to Mark of Ephesus. At the time of the Council, both were at Florence and, both fled, to avoid signing the act of union.

Now, either of his own accord, or at the instigation of Mark of Ephesus, Theoctistus merely passed through Constantinople, and repaired to Ochrida for his episcopal consecration. From Ochrida he hastened to Roumania, and, in the absence of the two Bishops who had remained in Florence, he deceived princes and people.

What did he tell them? That to maintain the orthodox faith, they must adopt the Slavonic liturgy and, the better to break with Rome, burn all their books and archives. This was done.

The details of so fierce a religious revolution are not, it is true, accurately known. But, the historians of Roumania, among others Cogalniceanus, assert that following the example of the Moldavians, the Wallachians rejected Roman letters, which they had used up to that time, and adopted the Cyrillic characters. The Mass, he continues, was no longer said in Latin, but in Slavic. Nearly all the books were also written in Slavic, which neither priests nor people understood. The greatest ignorance and the most dangerous superstition prevailed.

What Fessler says of the Roumanians in Transylvania, is equally applicable to the Moldavian and Wallachian priesthood. Priests and people obstinately vied with one another in upholding apostasy, through ignorance, rather than malice. Fanaticism, like that of the Byzantins, held the place of conviction, with the clergy, no less, than with the people.

But when, for the Roumanians, all seemed lost, Providence came to the rescue. By withdrawing from Rome, they plunged into the abyss. Through Rome they shall be saved.

A Catholic movement was inaugurated in Transylvania. For its origin and first appearance, I am unable to account, but, I know that after having translated almanacs into the language of Roumania, the Psalter, then the Bible, finally, the entire liturgy was translated into the same language.

However, no one dared yet substitute Roman letters for the Slavic characters. Not but they felt the necessity and opportuneness of so doing, but the prejudices of clergy and people had to be considered. Probably, it was this, that first induced the venerable Bishop of Fougaros, Paul Aron, to compose two catechisms, in 1756 or '57. A large one for the clergy, and an abridgment for the schools; the former in Roman letters, the latter in Slavic characters.

Later, in 1774, the Metropolitan of Fugaros, Gregory Mayor, sent three young men to complete their studies at the College of the Propaganda. Their names were George Sincoi, Petron Mayor and Samuel Klein or Miron. After a sojourn of three or four years, they brought back from the Eternal City more accurate ideas; they spent their precious leisure in unraveling the tangled web of history, in repairing the evil done to the Roumanians by Theoctistus and, in collecting fresh documents.

In addition to these facts, by their writings, translations and teachings, whilst directing seminaries and schools, they proved, to their compatriots, that Roman letters convey the sounds of their own language much better than Slavic characters.

As to the Roumanians of Bucharest and Yassy, it was only later and, after the expulsion of the Turks, that they accepted the substitution of Roman for Slave letters preserved in Roumania by the Phanariots. They adopted them, all the more willingly, from the fact, that the detested reign of Phanariot hospodars (Lieutenant-Governors of Moldavia and Wallachia, who received their appointment from the Sultan of Turkey), had rendered everything more odious and uncongenial that proceeded from Byzantium. Then they grew enthusiastic over the characters that the Transylvanian Lazarus had introduced into Bucharest; and gratitude prompted them not only to erect a statue to that Professor, but to insist upon the clergy of Roumania substituting Roman for Slavic characters in catechisms and liturgic books.

Such are the books which the Wallachians of Pindus wish to introduce into all their churches and schools, instead of the Greek, which will always be instrumental to schism.

Condition of the Mission.

MONASTIR, Feb., 5, 1893.

Our mission has not only grown in extent and importance, but I have reason to believe that our present position is a mere starting point for other works.

Why are no steps taken to form an establishment of the Daughters of Charity here? now, that Sisters have been stationed at Vodina and that tunnels are being built for our railroads?

Every day the requirements of our school, or Wallachian Seminary become more urgent.

Our Wallachians have seventy-four schools already: Those of Corapria (the ancient Burrhias), number no less than five hundred pupils. They have seized, or built in spite of the Greeks, ten or twelve churches, and the number of priests, who are in open sympathy with us, amounts to, at least, twenty.

Now, this immense work rests, under God, entirely upon M. Apostol and myself, no doubt, Roumania and Turkey will come to our aid, but, their concurrence will add to our responsibility and solicitude.

I am aware that we should not seek to anticipate the designs of Providence. But, not to enter an edifice when it opens its doors to admit us, looks to me like an unwillingness to make human things subserve to the divine.

Certainly no one could foresee the present state of affairs. On my arrival here, I could form no such hopes. But we cannot close our eyes to the fact that our duties are immense and the labor is urgent.

Yesterday, the Bulgarians repulsed the Greeks, and their tardy concessions. To-day, the Wallachians present themselves. To-morrow, will be the turn of the Albanians. Since the motion towards unification is so manifest, why repulse it? Bucharest says to the Wallachians, "Address yourselves to Rome; Rome will help you." Let us then extend to them a cordial

welcome. Let us help to form among them a body of good priests!

Let us establish sisters among them; and then we shall have performed, not merely, a work of christian charity, but an eminently sacerdotal work. Here, particularly, the church is on the eve of gaining a large addition to the ranks of her children.

JOHN FAVEYRIAL,
C. M.



PROVINCE OF SPAIN.

Notes on Rev. Joachim Mariano Maller, Priest of the Congregation of the Mission, Visitor of the Spanish Province and Director of the Daughters of Charity.

Feb. 20th, 1892.—The Congregation of the Mission and, this province in particular, sustained an irreparable loss in the death of a missionary of imperishable memory: Rev. Joachim Maller. No one, who had the happiness of knowing him and witnessing his eminent virtues, can ever forget him. But, as it has not been given to all to know him personally, and to have been stimulated to higher perfection by the evident sanctity of his life, we here present a slight sketch of one so favored by God and so faithful to the inspirations of grace, to edify others and to quicken our own steps in the path of sanctity.

I.

Rev. Mariano Joachim Maller was born September 4th, 1817, at Selgua, a village in the Province of Huesco, not far from the city of Barbastro. His father was a farmer, and both parents joined to the simplicity of their humble condition, lively faith and true christian piety.

Every year, the father repaired to the Lazarists' establishment at Barbastro to make a spiritual retreat under the direction of the Sons of St. Vincent, and he contracted a sincere friendship, founded on motives of religion and solid piety, with the Rev. Superior of that mission.

When Mariano, the youngest of the family, was about ten years old, his worthy parents, who had care-

fully fostered his genuine piety and remarked his precocious talents, took him to Mouzon to reside in his uncle's house—to secure to him the advantage of pursuing his elementary studies in a good school under competent teachers. He soon passed successfully through the second grade, growing daily, like his divine model, in grace and wisdom.

Not content with frequently approaching the Sacraments of Penance and Holy Eucharist with exemplary fervor, he every year accompanied his father in his Retreat at Barbastro.

II.

Having completed his Latin studies and Humanities before attaining his sixteenth year, Mariano was strongly urged by grace to serve God in a more perfect manner. He found little difficulty in securing the consent of his pious parents, who rejoiced to learn the pious aspiration of their son, and encouraged and aided him by good counsels to realize his holy desires. The young student applied to the Rev. Superior at Barbastro for admission to the Congregation of the Mission; but, as he had not yet attained his sixteenth year, the Superior required him to wait. Thanks, however, to a really providential misunderstanding, he received a letter of admission which was intended for another candidate. Accepting this in good faith, he made all requisite preparations and set out for Madrid, where an internal seminary, or novitiate, had been lately opened. It was first located at Barcelona.

The year 1833 dawned dimly on Catholic Spain; the revolutionary ideas of 1789 and 1793 had been widely disseminated and had greatly excited the so-called liberal party. Their terrible outbreak was especially directed against religious orders. The servants of God were attacked and the streets of Madrid and Barcelona ran with innocent blood, in the month of July of that

year of sorrowful memory for the Land of Reccaredos and of St. Ferdinand !

On account of the iniquitous suppression of communities and religious orders by the government, the Priests of the Congregation of the Mission, who had for four years occupied an establishment in Madrid on Barquillo Street, were obliged to dismiss their students and close the seminary. Four young seminarians, among them Mariano Maller, were sent to the House of Guisona in Catalonia. They went by way of Valencia; and, after many delays and mishaps, reached their destination in safety. Here it was, that Mr. Maller pronounced his vows.

His seminary was spent in great exactness and fervor. Superiors were not slow to discern that God had great designs upon him, for the merciful hand of God shed upon him abundant grace with which he most faithfully corresponded. His virtues were beyond his years. Pursued by that same revolution that had banished them from Madrid, he and his three companions were forced to cross the Pyrenees and seek an asylum in France to preserve their vocation and save their lives.

They traveled with Rev. Father Pasenal, a fervent missionary, who, after having devoted himself unreservedly to the missions in the Province of Mexico, recently, crowned a holy life by a happy death.

Our young exiles and their faithful guide, in due time, reached Montolieu, where they were cordially received by the French Missionaries who had a flourishing establishment in that place.

Mr. Mariano Maller and his companions devoted themselves, in their new home, to the study of Philosophy under the direction of Father Armengol, a Spanish Priest of the Mission, who, like themselves, had gone into voluntary exile in order to escape the persecution waged against all religious orders.

Having finished his course of Philosophy, Mr. Maller

and his companions went to Paris to follow the course of Theology with other students at the Mother House of St. Lazare. He soon attracted the attention of his fellow-students by his constant application to the divine science, the fucidity and accuracy with which he expressed his thoughts, rendered an account of his studies, and proved his skill in disputation on subtle points and opinions; finally, by that sincerity and sound judgment of which later he gave proof in the treatment of the most delicate and complicated affairs.

III.

Having successfully completed his Theological studies, although but twenty-three years old, M. Maller, with other Spaniards, was named for the United States Missions, at that time, a comparatively limited field of labor. After a long but favorable voyage, the young missionaries reached New Orleans. The Diocesan Seminary was then under the direction of the Lazarist Fathers. Father Maller's stay was brief, as the Visitor destined him for the Barrens, where he was appointed Prefect of Studies—for there were several young men in that place, at the time, pursuing their studies. He soon became conspicuous for his zeal, prudence and vigilance in the training of youth. Some years later, when in his twenty-seventh year, the Visitor considered him capable of directing the Seminary at Philadelphia, which the Rt. Rev. F. P. Kenrick had entrusted to the direction of the Lazarist Fathers.

In this new and wide field of labor, who can do justice to the activity, tact and ability with which he directed the young Levites confided to his care and guidance? He soon won the sympathy and support of Bishops and Priests, who sincerely appreciated his rare virtues and prudence. So great was the esteem in which he was held by the Ordinary of the Diocess, that the latter hesitated not to declare that the Rev.

Superior of his Seminary was the most prudent and perfect Priest whom he knew in the United States. A commendation similar to that which the Bishop of Geneva bestowed on St. Vincent, when he said : That he was the best Priest he ever knew.

We have, in our possession, a small note-book in which are recorded the most secret and edifying sentiments of his pious heart, and some important resolutions taken by him during a retreat which he made in Philadelphia in 1844. These holy resolutions manifest his earnest aspirations to give himself unreservedly to God, and his absolute detachment from temporal things. Father Maller was preparing for a holy and happy death, being at that time very ill.

There then existed in Emmitsburg, not very far from Philadelphia, a numerous Community of Sisters who were actively employed in many dioceses of the Union.

This community bore much resemblance to the company of the Daughters of Charity, established by St. Vincent de Paul.

About this time, these Sisters sought to realize an object long contemplated, and which, once before, they had attempted to carry into effect; that is, of uniting with the Daughters of Charity in France.

In the XLVIII (48th) Vol. of the Annals, page 130, will be found a detailed account of the manner in which this important measure was effected. Father Etienne, Superior-General of the Daughters of Charity, charged Rev. M. Maller, in whom he placed entire confidence, to negotiate matters between the community at Emmitsburg and the Mother House in Paris. This work of God, during the fifty years of its existence, has been impeded by no obstacle. On the contrary, in proportion to the spread of this community throughout the length and breadth of this vast Republic, so have the bonds been strengthened between them and the Mother House. So that charity and filial obedience

make of them, though widely separated, but one family in aim, in views and obedience to lawful superiors. It was not surprising that those pious Sisters should look upon Mr. Maller as a beloved Father, and when he visited them, for the last time, in 1876, they respectfully urged Rev. Father Boré to appoint him once more Director of the Province of the United States. They felt that he was chiefly instrumental in securing their affiliation to St. Vincent's family. A privilege most highly esteemed. The able manner in which Father Maller conducted this affair to a happy issue, is one of the most important and honorable transactions in his long and busy career.

To establish, on a firm basis, the new state of things, Father Etienne considered it advisable to give Rev. Father Maller the direction of the Sisters of Charity in the United States. Therefore he left Philadelphia for Emmitsburg. He carried with him the regrets of the Bishop, the Clergy, and particularly of the Seminarians, who, whilst they recognized his administrative ability, admired his virtue, his unassuming ways, and the meekness with which he guided, in the path of perfection, the young Levites, during the four or five years that he presided over the Seminary.

IV.

Father Maller was living tranquilly in the little parish of Emmitsburg, engaged in cultivating a chosen spot in the Lord's field when his humility and modesty were assailed and subjected to a great trial. The Bishop of Philadelphia, and other members of the hierarchy, had cast their eyes on the zealous missionary with a view to present him to the consideration of the Sovereign Pontiff as a suitable candidate for the episcopacy.

Rumors of their intention having reached Father Maller, the humble missionary who dreaded human honors and glory more than death, sought means to evade

a position that angels themselves might fear. He wrote to the Superior-General to keep him informed of the state of things, and begged him to withdraw him from the danger by sending him to another Province.

Father Etienne, who could ill afford to lose so active and exemplary a missionary, granted his request and sent him to Brazil, as Director of the Sisters of Charity in that country.

On reaching his new destination, Father Maller was welcomed by his confrères as befitted one so esteemed for prudence and sanctity.

He immediately applied himself to the study of the Portuguese language and, in a short time, he was able to speak it correctly and even to preach with ease and eloquence in his recently acquired tongue.

Honored by Father Etienne with the title and office of Director of the Daughters of Charity in that vast Province, he manifested in their regard the same solicitude and paternal zeal that he had extended to the Daughters of St. Vincent in the United States.

He was successively Superior of the Seminaries of Mariana and of Caraga, which he governed with his characteristic tact and prudence.

We have learned from a worthy Missionary, that Father Maller left in the Seminary of Caraga, particularly, a holy and blessed memory. The same regulations that he introduced are still in force, and prove his experience in the art of government and the promotion of science, virtue, order and regularity. The number of pupils greatly increased under his administration. An intimate and fraternal union existed among the professors and the Superior. By his prudence, he led them to strict observance which his energy sustained, whilst his meekness, unassuming deportment and humility, gave him complete ascendancy over them. Father Maller spent seven or eight years in the Province of Brazil. Always conspicuous for learning and talent, and edifying by his regularity.

[To be continued.]

ITALY.

Province of Rome.

Letter of His Holiness, Leo XIII, on the Edition of the "Bullarium" of the Propaganda, Published under Direction of Rev. M. de Martinis, Priest of the Congregation of the Mission.

We insert, with pleasure, this letter upon an important publication to which we have already alluded.

It is addressed to Cardinal Ruggiero, Bursar of the Propaganda ; and, it extols the accomplishment of this extensive work confided to Rev. Raphael de Martinis.

Leo XIII, Pope.

To our very dear Son, health and Apostolic benediction :

The earnest solicitude of Our illustrious predecessors, who, in order to propagate christianity among the nations, founded and greatly favored this sacred congregation, has been strongly and continually manifested for nearly three centuries.

This is evidenced in the constitutions and decrees which have been granted for the same purpose so frequently, and at different epochs, either by the Roman Pontiffs or that congregation itself.

The honor and interest of the Church, as well as the labors of learned men, seemed to require that these two kinds of documents should be published anew with care; new matter being added and collected, each under its special heading, into a work that would cover in its entirety the *Pontifical law of the Propaganda fide*.

Therefore did we hasten, as soon as the congregation formed this design, to accord it Our sanction and Our patronage.

The work meets Our expectations. The four volumes

with which We have been successively presented are proofs of this. They are praiseworthy in every detail; for selection and disposition of matter and for their typographical excellence.

We take great pleasure, at present, in expressing our approval in a special manner to you, who, on account of your position, superintended the undertaking, which you did with marked talent. We desire, also, to convey, through you, our sincere commendations to our dear son, Raphael de Martinis, Priest of the Congregation founded by St. Vincent de Paul, and who, thanks to his clear judgment and assiduous labor, has planned and successfully advanced so important a work.

We earnestly desire that it may daily progress until it shall have reached its perfect completion.

It will be found to contain an excellent code of laws for the regulation of missions, and a rich treasure of science and wisdom, calculated to shed light on history, canon law and morals.

We offer our congratulations, Our dear son, to you and to the sacred congregation. And, as a pledge of Our kind interest in your regard, We grant, most affectionately in our Lord, to you and to him on whom the labor has devolved, the Apostolic benediction.

Given at Rome, near St. Peter's, on the twentieth day of August, 1893, in the sixteenth year of our pontificate.

LEO XIII, POPE.

Leo PP. XIII.

Dilecte Fili Noster, salutem et Apostolicum benedictionem.

Quæ singularis fuit providentia Decessorum illustrium, sacro isto Consilio condito ampliterque aucto ad christianum nomen in gentibus proferendum, ea usque clarior, jam tria fere sæcula, elucet ex constitutionibus

et præscriptis quæ in eandem rem tum ipsi Pontifices romani tum ipsum Consilium plurima opportune Consilium tulerunt. Ornamento igitur bonoque Ecclesiæ ac studiis etiam doctorum hominum plane debebatur, ut illa utriusque generis documenta nova copia et industria rursus ederentur, uno distributa corpore, quod *Jus pontificium de Propaganda Fide* plene referret.—Tale quidem propositum quum primum ab eodem sacro Consilio susceptum est, omni Nos auctoritate auspicioque sumus complexi: rem vero ipsam expectationi respondere Nostræ volumina quatuor probe declarant, quæ aliud ex alio oblata accepimus, delectu et ordine rerum, neque minus nitore artis, admodum commendabilia. De quo nunc placet peculiarem tibi probationem testari, qui pro munere huic etiam negotio eximia sollertia proces, atque justam per te laudem tribuere dilecto filio Raphaeli De Martinis, presbytero Vincentiano, cujus intelligenti judicio, laboriosisque curis tam densum opus digestum est ac procedit feliciter.—Feliciter autem procedat vehementer optamus, atque ad exitum perfectionemque adducatur: in quo sane habebitur et codex optimus legum ad sacras Missiones regendas, et locuples prudentiæ sapientiæque thesaurus, ad rem historicam, canonicam, moralem illustrandum perutilis. Quæ omnia tibi, Dilecte Fili Noster, cunctoque isti sacro Consilio gratulantes ac summam affirmantes, benemerendi de rebus vestris voluntatem, Apostolicam benedictionem tibi et singulis eidemque operis curatori peramanter in Domino impertimus.

Datum Romæ apud S. Petrum die xx. augusti MDCCCXCIII, pontificatus Nostri sextodecimo.

LEO PP. XIII.

PROVINCE OF POLAND.

Letter of Rev. M. Soubieille, Priest of the Mission, Visitor,
to Very Rev. A. Fiat, Superior General.

MISSIONS IN THE DIOCESES OF LEOPOLD, CRACOW AND TARNOW.

Seminaries of Cracow and Leopold.

CRACOW, Nov. 21, 1893.

Most honored Father :

Your blessing if you please !

During the winter season, towards the close of 1892 to the beginning of 1893, we gave retreats in our Church at Cracow in the following order : 1st, for men ; second, for women ; third, for youth, and the fourth, for unmarried women and young girls, reaching an aggregate of four thousand souls. Four of our priests opened missions in the rural districts of the dioceses of Leopold, Cracow and Tarnow.

The missionaries were received with as much and, even more joy than the preceding year. In some places, the churches were crowded all night. All these missions lasted from fifteen to twenty days and were conducted in the order now generally established : Men, women, young men, unmarried women and young girls. God was pleased to crown our labors with great success.

I received, during the mission, many interesting letters which I intend to translate.

Whilst the missionary bands labored afar from the Central House, those who had returned from the missions, gave retreats to the Sisters and the young people under their charge.

They gave a retreat to the clergy, and one, in the early part of the year, to the Seminarians at Leopold.

Between the time allotted to these duties, we superintended the erection of a school and of a fine church, which we hope will be ready for occupancy in May. Now, that missions in the country districts are impracticable, we have resumed our retreats, which will keep us engaged until Easter.

The foregoing is a summary of the year that is hastening to its close, without including the Apostolic school, the internal seminary and studies.

Many of the priests are in poor health. Zeal alone sustains them.

In conclusion, I am happy to inform you that the great Seminary of Cracow is in successful operation. The Cardinal has expressed his approbation of its prosperous condition.

Good news has also reached me from Leopold, where one of our confrères has been appointed, at the express desire of the Procurator General, to attend the prison for men. He is about to enter upon the duties of his office. The contract has been approved by the judiciary.

I hope that the Congregation of the Mission will, in the near future, which I may not live to see, but, for which, I am happy to prepare the way, become instrumental of much good in this part of Poland, and perhaps elsewhere.

I am, with profound respect,

Most honored Father,

Your very humble servant,

P. SOUBIEILLE,

I. S. C. M.

LETTER OF REV. M. MIRUCKI, PRIEST OF THE MISSION, TO VERY
REV. A. FIAT, SUPERIOR GENERAL.

Daughters of Charity. Details of the Province of Culm.

POSEN, November 7, 1893.

My most honored Father :

Your blessing if you please !

I desire, most honored Father, to give you an account of the way in which I have employed the few weeks I have been spending in the Province of Culm.

I gave two retreats at the Central House in Culm. The first opened October 1st ; the second, October 15th. I have also visited several of our Sisters' houses and given in each a conference to encourage the Sisters to observe faithfully their holy vows and rules. I also visited the poor sick in their hospitals, addressing to each one a few words of consolation and encouragement. Where circumstances permitted, I endeavored to secure extraordinary confessors for our Sisters' establishments. The Daughters of Charity have now twenty-six institutions in the Province of Culm, scattered throughout four dioceses. The greater number are in the diocese of Posen. The total number of Daughters of Charity, in this country, is two hundred and twenty-six. Our Sisters are very faithful in the performance of their duties, and often under very trying circumstances. The Province is very poor. Even the Central House, which is a hospital, does not belong to the community.

This is a critical time for the little Province. The Prussian Government, after twenty years of persecution and oppression, seems more kindly disposed towards the community and permits the opening of new establishments. Three have been opened recently ; two of which existed before the persecution. Some others will probably soon be added.

Sister Visitatrix is, at present, in correspondence with the authorities to fulfill required formalities.

I am, at present, keeping the Retreat of the Sisters at Posen. In a few days, I shall set out again for Cracow. But, I intend to stop at Bentzen and at Breslau, to visit our Sisters' two houses.

Prostrating myself in spirit at your feet, to receive your blessing, I have the honor to be, in the love of our Lord and of Mary Immaculate,

My most honored father,

Your humble servant and obedient son,

MIRUCKI,

I. S. C. M.



CHINA.

Vicariate of Tche Kiang.

LETTER OF SISTER ARCHENAUT, DAUGHTER OF CHARITY, TO THE
MOST HONORED MOTHER HAVARD.

Cure Attributed to Blessed John Gabriel Perboyre.

HANG-TCHEOU, ST. VINCENT'S HOUSE,

April 6, 1893.

My most honored Mother :

The Grace of our Lord Jesus Christ be always with us !

I am happy to furnish you with the details of a cure, which we attribute to the intercession of Blessed John Gabriel Perboyre.

During the month of January, we were requested to visit a military officer who had just met with an accident. Half of his body had been burned by an explosion of gunpowder. We set out, immediately, with such remedies, as we judged, might prove necessary under the circumstances.

When we reached the barrack, we found a poor young man, about twenty-four years old, in a state that baffles description. Face, back, chest and arms were horribly burned. His garments were so glued to his sores, that we could scarcely remove them to dress his wounds. In spite of the sufferings this occasioned, the poor victim, to the surprise of his comrades present, soon began to enjoy great relief.

The young sufferer's father inquired if there was any chance of his recovery. We answered that many of his wounds were serious, but, that if he were trans-

ferred to our Hospital, we would do all in our power to save him.

At this proposal, the poor father was almost wild with joy, and knew not how to express his gratitude.

We then learned that the accident had occurred, a few days previously, and that the father had him carried immediately to the great European Hospital which is under the charge of Protestants.

After subjecting him to an examination, they refused him admittance, under plea, that he was beyond recovery. The family of the injured man dared not then apply to us, for fear of meeting another refusal.

We had not to wait long for our poor patient; the father accompanied him, and begged permission to remain, that he might help to nurse him. His request was granted.

For the first few days, the young man's condition filled us with anxiety. He suffered much and was unable to take any nourishment. Twice, within a few days, he had fainting spells that betokened approaching dissolution. Then, we confided him to our blessed martyr. The Ward Sister had prayers offered for him by little girls, whose innocence she believed would secure to them a favorable hearing. Then she placed on the sufferer's left arm, from which he appeared to suffer most, a piece of our dear martyr's cloak. Immediately the pain was mitigated and the patient fell into a deep sleep, after having suffered from insomnia for ten days. From that time out, the danger disappeared, and, in a few days, with the exception of the left arm, he was completely cured.

His father, a very worthy man, superintendent of two custom houses, was an astonished witness of all these events. He was convinced that he was greatly indebted, for his son's recovery, to the prayers that had been offered for him, in which he joined with all his

heart, promising that, in the event of his son's recovery he would embrace our holy religion. He studied it nearly all day long, and thought it admirable. On the other hand, he kept the Fou-tay, or prefect of the city, informed of all that transpired; for our patient was a member of his military guard of one hundred men.

The Fou-tay could not await his guards complete recovery to give us a proof of his satisfaction. He sent us a beautiful standard of varnished wood, decorated with large gilt emblems, gold flowers and red silk trimmings, which we learned was the most precious reward that the Fou-tay can present to those whom he wishes to honor.

These emblems were intended to symbolize the charity, mercy, virtues and ability of the Daughters of Charity, who come from the other extreme of the world to perform all kinds of good works.

Such is the meaning of the emblems. The standard was brought to us, with great pomp and parade by the envoys of the Fou-tay; accompanied by our patient's father and two military mandarins, with their satellites. It was placed at our door amid the detonations of a shower of fire-crackers, and accompanied by presents from our patient's father, consisting of rare viands, cakes, fruit, &c., according to Chinese custom. For several days we were besieged by visitors who came, through curiosity, to enquire about an event that had been much noised around the city.

This, my most honored Mother, is a proof that the Chinese can appreciate good works. It is probably the first time that the higher authorities have so publicly manifested their good will.

May our blessed martyr render glory to God who thus condescends to encourage our charity and excite our zeal, to redouble our efforts for the salvation of our dear Chinese.

Now, the mandarins send us their sick with great confidence. Many have already been baptized in the best dispositions. They have left us for Heaven, where they will not fail to pray for those who have secured to them this happiness.

As to our protégé, he is perfectly well. Father and son persevere in their edifying dispositions. We are confident that Blessed John Gabriel will complete the work so well begun. We have promised him to request you to have this cure reported in "The Annals." And, we shall hang our Blessed Martyr's picture in our chapel, as a thank-offering for so great a favor. Help us, most honored Mother, to fulfil our promise.

I am, in our Lord,

Your very humble and grateful child,

SISTER MARY ARCHENAUT,

u. d. o. c.



PROVINCE OF SYRIA.

Letter of Rev. Saliege, Priest of the Mission, to Very Rev. A. Fiat,
Superior General.

ANTOURA, October 10, 1893.

Most honored Father :

Your blessing if you please !

I imagine that you will be glad to hear from Antoura. According to announcement, our school re-opened October 3rd. On the eve of that day, our pupils numbered eighty. Three days later, they numbered three hundred. We were obliged to give notice, through the public press, that every place being filled, we could receive no more.

This prosperity, I attribute, in a measure, to the efforts we make to afford as thorough a literary course as suits the condition of our people : also, a solid, practical education ; deep and enlightened religious convictions. This last point is the object of our deepest solicitude and, this, I believe, draws down the blessing of God upon us.

You may desire, most honored Father, to know in what manner we endeavor to impress on religious training a solid and permanent character. I will furnish you with a few details.

At 7 o'clock, every evening, we teach catechism to the pupils of the several classes. The Superior himself, catechizes the first three grades. Thanks to this method, which is traditional in Antoura, our young men leave college with a more than sufficient knowledge of their religion. The most distinguished prelates of the country, have many times assured us of

this. Our religious instructions are not confined to the Catholic population; many dissenters profit by them.

Our mode of treating with Greeks, Armenians and Schismatic Copts is successful; we carefully avoid wounding their sensitiveness and national pride.

In our public instructions and catechetical classes, we explain doctrinal points as if we were addressing Catholics only. We even touch on delicate questions, —but very calmly. Generally, all listen without prejudice; and, the fair-minded, I have frequently remarked, are favorably impressed.

Last year, one of our former students, of schismatic origin, but a convert, wrote a treatise on the true church; he addressed it to a young lady to whom he was affianced, assuring her that they could be united, only on condition of their belonging to the one faith. Happily his efforts were crowned with success.

But, of all arguments, the most persuasive, I believe, with our young people, is the force of example. Accustomed, probably without sufficient grounds, to doubt the disinterestedness of the clergy, our pupils are deeply touched when convinced that the Sons of St. Vincent are among them solely for their benefit, without any view to their own material interests. This, at once, conciliates to us their affection and esteem.

This, my most honored Father, is the chief attraction that draws so large a number to St. Joseph's College at Antoura. Other reasons, too, have weight. It enjoys an enviable reputation for its solid course of instruction, adapted to the requirements of the country, and for its facilities for the prosecution of studies. Placed, like an eagle's eyry, on one of the shelving heights of Libanus, our establishment offers its youthful inmates the advantages of pure air and peaceful seclusion, conditions most favorable to study.

It also possesses facilities for a thorough and classi-

cal French course, and is universally admitted, in this respect, to compare favorably with all others in Syria and Egypt, in regard to its method and success in popularizing our (the French) language. Antoura's College is noted too for its excellent discipline. Here, the vigilant eye of authority, by preventing offences, secures immunity from chastisement.

Lastly, Christian education, under the guidance of St. Vincent's Sons, is one of the most prominent advantages of this establishment. Need I hesitate to declare that, in Antoura, our Blessed Founder's name is held in veneration, and his children are esteemed and loved!

May God grant us a continuance of the blessings which we now enjoy! Aid us, most honored Father, by your counsels and prayers.

I have the honor to be, in the love of our Lord and His Immaculate Mother, most honored Father,

Your obedient Son,

A. SALIÈGE,

I. S. C. M.



PROVINCE OF CHILI.

PERU

LETTER OF REV. M. DUHAMEL, PRIEST OF THE MISSION, TO REV.
M. FORRESTIER, ASSISTANT OF THE CONGREGATION.

Voyage. Stay in Brooklyn. Arrival and Fetes at Arequipa.

My honored Confrère :

I am happy to inform you that our voyage was rapid and agreeable.

Our young men did not suffer from sea-sickness, nor even the heat which is usually excessive at this season. We therefore congratulate ourselves for having come *via* New York. In summer, at least, the voyage is much more agreeable. It is also less expensive and, it is quicker than by other more direct roads. For instance, we embarked four days after the steamer left Bordeaux, and arrived one day ahead of it. We were able, on the same day, to secure passage on the Pacific, whilst the passengers from Bordeaux, having arrived too late, had to wait a whole week for another vessel bound for Peru.

Moreover, this route afforded us the pleasure of spending a few days with our kind confrères in Brooklyn, and, of acquiring some knowledge of this interesting country, North America.

One is struck, on reaching the immense city of New York, to find the commercial population pursuing business with feverish activity. Nearly all the streets are furrowed by railroads over which cars and vehicles of every description are constantly rolling, some drawn

by horses, others propelled by steam, others by electricity, some again drawn by cable, without counting the elevated railways, that pursue their weird-like course through the air in every direction, over the principal streets of the metropolis. But, we were, above all, filled with admiration and deeply consoled at the religious spirit that permeates this essentially commercial people and their sympathy in everything Catholic. There are some quarters of the city, such as that in which our confrères are engaged, which are peopled principally by Catholics. The generosity of these fervent Christians is incomparable. Our good confrères in charge of the parish have just built, on their grounds, a church spacious enough for a Cathedral, and that will not cost less than three hundred thousand dollars (\$300,000.) The whole sum will be furnished by the faithful. Besides the charge of the parish, our confrères direct the Diocesan Seminary. The Rt. Rev. Bishop has just caused a large and beautiful edifice to be constructed for the Seminary. Next to the Seminary, our confrères have also established a college, which is in a very flourishing condition.

Europeans, on their arrival here, must grieve and blush at the contrast presented by this Protestant land, favoring the Catholic religion and Catholic works, to Catholic countries where governments are bitter enemies to the faith of the majority of the citizens, and who wage against it a war unto death.

I will offer you no further details of our voyage, dear M. Forrestier, it offers no particular attraction to those, who, like you, are familiar with such accounts.

During our voyage, we observed without interruption, our regular community exercises. Our young brothers afforded us great edification by their piety and regularity.

I was able to offer the Holy Sacrifice almost daily in public. It was a very edifying sight, especially on

the first steamer, in which we were accompanied by a dozen members of religious orders, who communicated nearly every day. Far from placing any obstacles in our way, the different captains placed their richest *salons* at our disposal.

September 3d, sooner than we expected, we reached Arequipa, where a great surprise awaited us.

The good city of Arequipa tendered us a regular ovation.

To testify their joy and gratitude, every grade of society took part in the parade which covered us with confusion and filled us with astonishment.

After a few festive days and visits, we resumed our labors.

Thanks to the devotedness of our good confrères and of three theological students who had postponed their ordination to replace me during my absence; neither discipline nor study had been disturbed.

We immediately began to prepare for the public examinations which are to take place in five or six weeks, as a close to the scholastic year.

Fortunately, our good Brothers Guillen and Nunez have come to our aid, or I know not what we should do next year, or rather what I would do all alone at the little Seminary, where we require at least two or three confrères for the higher classes, such as philosophy, the higher mathematics, &c. Our two Brothers might help us, but time must be allowed them to complete their own studies. How deeply I regret our inability to secure the services of a good Brother of experience and mature age.

Accept, my honored confrère, the humble respects of our good confrères, and believe me, in the Sacred Hearts of Jesus and Mary Immaculate,

Your very devoted and grateful servant,

H. DUHAMEL,

I. S. C. M.

NORTH AMERICA.

Western Province of the United States.

EXTRACT FROM A LETTER OF REV. F. V. NUGENT, PRIEST OF THE
MISSION, TO O. M. H., FATHER A. FIAT, SUPERIOR-GENERAL.

Labors of the Priests of the Mission and of the Daughters of Charity in
New Orleans.

NEW ORLEANS, October 25, 1893.

Most honored Father :

Your blessing if you please!

I have just taken the census of the large parish under our charge. Truly, it is an important one; probably, there are few in the world like it. All races, tribes and languages are here represented. The field is wide enough, and the labor hard enough, to satisfy the ambition of St. Vincent's most zealous sons.

Since my arrival in this city, I have met, in our good confrères, daily subjects of edification. Devoted to their duties, they are ever ready to sacrifice themselves in the fulfilment of painful labors that here abound.

The excellent Daughters of Charity are equally faithful to the service of God, and perform their good works in the true spirit of their holy vocation. They have three houses in this parish: The Charity Hospital, with a personnel of forty sisters. The Hotel Dieu, served by thirteen, and, the Parish School, in which seven are engaged.

The Charity Hospital has a daily average of seven

hundred patients, and calls for the entire attention of one priest, who, in the ordinary course of his ministrations, baptizes, every week, about ten children and eight adults; prepares about thirty for death by the administration of the Holy Viaticum and Extreme Unction. The adults, preparing for baptism, require instruction, a great number being very ignorant of religious matters. This duty exacts great patience and perseverance on the part of the Priest. Allow me, most Honored Father, to beg your blessing and the assistance of your prayers for my confrères and myself, that we may faithfully perform the duties incumbent upon us.

I am, in the love of our Lord and His Immaculate Mother,

My most honored Father,

Your devoted Son,

F. V. UNGENT,

I. S. C. M.



PROVINCE OF NORTH AMERICA.

Catholicity in the United States.

THE PRIESTS OF THE MISSION AND THE DAUGHTERS OF CHARITY.

In a very remarkable book, lately published on the United States of North America (1), the Viscount de Meaux makes favorable mention of the part taken by the children of St. Vincent de Paul in forwarding Catholic interests in our land. "The Annals" have frequently furnished him with information on this subject, and we shall, in our turn, borrow from his beautiful volume, a few lines concerning the origin of our two communities in this country.

1. The Congregation of the Mission.

The Lazarist Fathers, who first labored in the United States of N. America, belonged to a sacerdotal congregation of French origin. But the pioneers of the order in the United States were not, in the majority, of French nationality.

During the Revolution in France, many of the clergy were driven from their native land. A branch of the uprooted tree survived in Italy. A French priest, Rev. Louis Dubourg, the same who secured to the New World a share in the resources of the Propagation of the Faith, obtained from Rome in the year 1815, the first band of the Sons of St. Vincent who devoted them-

(1) The Catholic Church and liberty in the United States. Paris, Le Coffre, 1893, 1 vol., in 12.

selves to the Catholic cause in the United States. They first took up their abode in a place called St. Mary of the Barrens, eighty (80) miles from St. Louis, Mo. Not long after, their first Superior, Father de Andreis, died. His companion and successor, Rosati, assigned various fields of labor to his confrères; and later, he founded an ecclesiastical hierarchy on the banks of the Mississippi. Soon, the community being re-established in France, Lazarists, from that country, hastened to the aid of their Italian confrères in the United States. A band of missionary priests recruited from the States, was trained at the Seminary of the Barrens, and, from that institution, came forth Bishops of high renown. First: Rosati, Administrator of the diocese of New Orleans; afterwards, founder of that of St. Louis; Odin, Apostle of Texas and reformer of the clergy in that ancient Spanish possession; Timon, who died in the odor of sanctity in the see that he established in Buffalo. (Chap. III, the clergy, page 157.)

II. The Daughters of Charity.

The Daughters of Charity are now pursuing their pious works in fifty diocesses.

Their Foundress, Mrs. Eliza A. Seton, brought the faith from Italy, under whose genial sky, she had sought the recovery of her husband's shattered health. From France, she received the rules which she gave her rising community, and, in France, she found in our own times, a biographer worthy of her beautiful life and blessed memory. One should follow in Madame de Barbery's charming translation of "The Life of Mrs. Eliza A. Seton, Foundress and First Superior of the Sisters or, Daughters of Charity in the United States of America," compiled and edited by that learned divine and elegant writer, Rev. Charles I. White, D. D., the details of her providential career. Born and bred

in New York in the Episcopal belief, the object of this memoir was endowed with rare natural gifts, personal and mental; accomplished and highly educated, enjoying all those social and domestic advantages that render life desirable, a great sorrow menaced Mrs. Seton in the declining health of her beloved husband, a young merchant of influence and probity. Physicians recommended for him a sea voyage. But neither the broad Atlantic, nor the blue waters of the Mediterranean, nor Italy's sunny clime could arrest the progress of disease, and Mrs. Seton was condemned to see her husband die in a strange land; "all her relatives and friends separated from her by the wide ocean, and unable to afford that solace which her bereavement so naturally called for."

But, she found amid the tears of her widowhood, in the bosom of a pious and distinguished family, whose guest she was, a new light; that of Catholic truth. And, returning to her native land, a widow, and bereft of this world's goods, strong in faith, illumined by light divine, she persevered in the lonely, thorny path traced out by conscience: for, her change of creed entailed many sacrifices: estrangement of relatives and life-long friends, loss of social position and many advantages, not only to herself, but, harder still for a mother's heart, to her young and interesting family, reduced from a condition of affluence, refinement and ease to a life of poverty. We can imagine, better than describe, through how many sorrows, at the cost of how many sacrifices, she became inured to the religious life, and communicated its spirit to two intimate friends, her two sisters-in-law, two daughters, and soon, to a band of fervent, faithful, kindred souls.

Thenceforth, the grand and holy widows of the seventeenth century, found a noble Emulatress in the New World.

While Mother Seton was training her rising community in Emmitsburg, Maryland, a French Priest, Louis Dubourg, the future Bishop of New Orleans, brought her the rules given by St. Vincent de Paul, to Mademoiselle Le Gras, for the guidance of the first Daughters of Charity. To obtain a more practical knowledge of them, she desired, for herself and companions, the living example of some French Sisters. But it was in 1810, and, the war between Napoleon 1st and England interfered with communications between the two continents. The daughters of Mother Seton had to content themselves with imitating, at a distance, the daughters of Mademoiselle Le Gras. Forty years later, thirty years after the death of Mother Seton, another French Priest, Very Rev. Louis Regis Deluol, D. D., Superior of the Great Seminary, at Baltimore, and Director of the Sisters' Community, seeking to carry out the wishes of their Foundress, succeeded in affiliating the American Community to the Community established by St. Vincent de Paul in France.

The daughters of Mother Seton had already embraced the same way of life; they then, adopted the same costume and bound themselves to the same obedience. From that time forth, the grey habit and the white cornette were seen throughout the cities of the Union; and the Mother House, in Paris, freely and affectionately acknowledged her adopted children.



BOLIVIA.

LETTER OF SISTER STEPHANIE BOUCHER, DAUGHTER OF CHARITY,
TO THE MOST HONORED FATHER FIAT, SUPERIOR GENERAL

Some Account of the Country. Details on the Sisters' Works.

ST. JOSEPH'S HOSPITAL,

LA PAZ, May 1, 1893.

Most honored Father :

Your blessing, if you please !

Here, we are enjoying peace ! Happy in our ability to improve, in some degree, the lot of those around us.

We would be glad to multiply our works and open establishments in the many cities to which we are invited ; but, our limited number and the poor prospect of vocations in La Paz, give us meagre encouragement to undertake new works in Bolivia.

It would be difficult, nevertheless, to find a people more appreciative of St. Vincent's Daughters. But this is a very poor place ; we can hardly make ends meet. In spite of our poverty, however, our hospital is very comfortable.

We have an excellent, truly Christian government. Our worthy President, Mr. Bautista, has just communicated to the Rt. Rev. Bishops, his desire for the establishment of Seminaries, under the direction of religious communities throughout the dioceses of the Republic. Oh ! how earnestly we beg the Blessed Virgin to send hither some of our Priests of the Mission. We often hear young Priests deplore the necessity they are under of boarding in private families. They could assist the Mission Priests.

There are many poor, but learned and pious Priests, who willingly endure great privations rather than risk

their immortal souls by attending to parishes in the interior of the country. Intemperance is an all pervading vice; nor is it confined to men; it prevails, particularly, among the natives.

Our hospital can accommodate from three hundred and twenty to three hundred and thirty patients. You would rejoice, most honored Father, to meet so many happy faces. All are very much attached to the Sisters and treat with them most cordially, but with the greatest respect. The Administrators are very kind and afford the Sisters all the latitude they desire for the fulfilment of their duties, being well aware that our one desire is to do good. We are happy in our little Mission, and grateful to God and to our kind Superiors for sending us here.

The climate at this season is very severe. We are in the midst of snow and surrounded by misery. It is a common occurrence to find, amid the mountains, people frozen to death.

The Indians cannot get in with their stock of provisions and fuel. The price of wood is exorbitant, and many suffer in consequence.

Remembering that our Heavenly Mother, our dear Lady of Lourdes, has said: "Pray, pray, and come in procession," when any misfortune threatens us, we form little processions and go through the corridors of the Hospital singing the litany of the Blessed Virgin. Our orphans have a great devotion to this pious practice, and, when want or sickness or, any other calamity, threatens, they come to me and say: "Sister, let us begin a novena of processions," and their confidence is always rewarded. Their prayers are heard and their devotion to Mary Immaculate gains new strength.

In the Sacred Hearts of Jesus and Mary, we remain, Most Honored Father, your eight obedient and devoted daughters,

Particularly,

SISTER STÉPHANIE BOUCHER,

u. d. o. c. s. o. t. p. s.

PROVINCE OF THE ARGENTINE REPUBLIC.

Letter of Sister Duthu, Daughter of Charity, to the Most
Honored Mother Havard.

CURE ATTRIBUTED TO THE INTERCESSION OF BLESSED JOHN GA-
BRIEL PERBOYRE.

Another Favor Attributed to the Protection of St. Joseph.

MONTEVIDEO, HOUSE OF MERCY,

Aug. 21, 1892.

My most Honored Mother :

The grace of our Lord be always with us !

My young companion, Sister Harèche, has just obtained a great favor through the intercession of Blessed John Gabriel Perboyre. I consider it a duty to give it publicity.

Sister Harèche was sent here from the seminary. She suffered from a severe pain in her left lung. One month after her arrival, the disease declared itself; three physicians pronounced it general scrofula, with tumor in the neck, bleeding of the lungs, dysentery and anemia of the brain, which sometimes clouded her reason. Physicians declared her case incurable; adding that Sister had but a short time to live.

At the end of two and a half years of medical treatment, with no better result than that of prolonging the intervals between her attacks; the doctor told us that Sister H. had cavities in the lungs. A very large cavity, particularly, at the base of left lung. A nerve of the neck had stiffened, owing to an unsuccessful attempt to introduce a seton into the tumor, to induce

suppuration ; and Sister H. could not move her head without difficulty. She grew rapidly worse. I saw that the end was near. The last time the doctor attended her, he declared : “ Never before have I witnessed so wide-spread a scrofulous condition. Do not be surprised if she has a vomiting of pus, for her lungs are in a dreadful state.”

I told my companions to join with me in continual prayer to our blessed martyr to obtain, through his intercession, the cure of our dear Sister. A lighted lamp was placed before the statue of our Blessed John Gabriel Perboyre ; and, every day, the assembled community prayed for this intention, except the invalid herself. She always assured me that St. Vincent himself would cure her. But, our good Father wanted his son to have that glory.

I resolved to send our poor Sister to “ *The Union*,” under the charge of Sister Four ; for the benefit of the country air. I merely proposed to procure her some relief ; for I knew that she was incurable. In less than a fortnight after her arrival at *The Union*, I learned that she had another spell, attended with high fever. She was obliged to give up all duty. This was on the fourth day of the month.

After mass, the next day, I repaired to *The Union* for the purpose of bringing the sick Sister home, and caring for her to the end.

But great was my surprise to see her hastening forward to meet me with an appearance and manner that gave no evidence of suffering.

After saluting me, she said : “ I have something to tell you in private.” What had passed between herself and Blessed John Gabriel Perboyre ? She shall speak for herself.

She said to me : “ I felt great remorse, and, at the same time, great confidence. Remorse for having refused to invoke Blessed Perboyre ; and, great confi-

dence of recovery, if I united my prayers to those of the community." I said to myself: "I have been nursed ever since my entrance into the community, without having been able to serve it in any way. Nevertheless, all continue to pray for the restoration of my health!" I was deeply touched—and I said to the holy martyr: "Blessed Perboyre, if good health will conduce to my sanctification, I pray thee, obtain it for me!" I invoked him but once, and immediately fell into a tranquil slumber,—a comfort which I had not enjoyed for a long while before; and I did not awake until the next morning at 6 o'clock. I asked permission to rise and breakfast with the other Sisters. Sister Four hesitated, but finally yielded to my entreaties. Since then, I have ceased to suffer.

In fact, three days after I brought Sister Harèche home. The first work she undertook was to scrub a floor. I was surprised, and reproved her severely. I was so in the habit of seeing her vomit blood after the least exertion. But she began to laugh and exclaimed: "Sister, I am cured; do not be afraid!" I was afraid. I dared not believe the evidence of my senses;—and, on the other hand, my hesitation showed a lack of confidence in our Blessed Brother.

Sister Harèche continues to rise at four o'clock; she takes her turn in the recitation of vocal prayers and in the spiritual readings; and, she can move her head in any direction without difficulty. The physician pronounces hers a complete cure, adding: "On each one of the 365 days of the year, my Sister, remember Blessed John Gabriel Perboyre." Help us, most honored Mother, to thank him. Here, is another favor, no less striking, which we owe to the protection of St. Joseph for whose glory I desire to make it known.

For six years, we were victims of a decree published by the government to rid, the central portion of the city, of houses of objectionable character. All of them

were banished to our quarter, and there were we surrounded by those vile dens. All our representations and petitions were useless;—the city officials merely advising us to move our establishment to some other quarter, as if it were a tent to be pitched at random. One of those houses, joined our hospital, right next to the chapel, and our morning meditations were often disturbed by sounds of low revelry. After spending six years in seeking redress through human means and influence, and finding things were constantly going from bad to worse, especially, considering the danger to young girls who frequented the hospital, I sought, in my own mind, some remedy to the annoyance. I then proposed to my companions to offer the devotion of “the Seven Sundays of St. Joseph,” to implore him to take under his protection all our works; to provide for the necessities of the house, and to obtain some other favors, in this connection, which I did not care to specify.

On the third Sunday of the devotion, I was informed of the publication of a decree requiring such places to respect an order of the police, forbidding them to occupy the neighborhood of churches or educational establishments. The proprietors and wretched inmates protested against this. The matter was under discussion nearly a month. We were denounced and insulted. Guards were placed at the doors of those houses to insist on their removal. It seemed impossible to settle the matter. The press insulted the magistrate who had issued the order and the Sisters whose representations, it was supposed, had secured it. Finally, St. Joseph triumphed. The result surpassed our expectations, and the house, that had given us the greatest annoyance, became hospital property, without any measures or effort on our part, save humble prayer. All glory to St. Joseph!

Hoping, most Honored Mother, that you will join

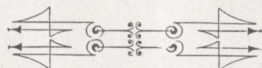
your children in thanking God for all these favors,
my dear companions unite with me in assuring you of
our filial affection.

Believe us, in the Sacred Hearts of Jesus and Mary
Immaculate,

Your obedient daughters, especially,

SISTER DUTHU,

u. d. o. c. s. o. t. p. s.



PROVINCE OF BRAZIL.

We here present, in the order in which we received them, letters containing information of St. Vincent's double family at Rio de Janeiro.

At this time, close of December, 1893, the city is still in the power of Marshal Peixoto and is blockaded by the fleet of Admiral de Mello.

Letter of Sister Chantrel, Daughter of Charity, to our Most Honored Mother Lamartinie.

CENTRAL HOUSE OF RIO DE JANEIRO,

September 16, 1893.

My Most Honored Mother:

The grace of our Lord Jesus Christ be always with us!

You have probably learned, through the public press, that for the last ten days, Rio is in a state of insurrection. The navy being opposed to the presidency of the actual incumbent, has declared war against the land forces. Since which time, we are in a state of siege. The harbor is blockaded. No one ventures into the city.

Bombs, directed by insurgent vessels against the Arsenal, adjacent to the Santa Casa, have made many victims in our quarter. As a student of the internal seminary was leaving the hospital, he was struck by a shell and mortally wounded. The side of our hospital occupied by the sick children was struck by another shell and fell. This obliged us to remove the children, who being ignorant of the cause of the disturbance, uttered the most dreadful cries. .

To-day the *Provedor* has ordered the transfer of all

the children, boys and girls, to the three branch houses of the *Santa Casa*, outside the city.

Our Sisters spent the night in the infirmaries, to encourage the sick, by their presence, for danger seems to respect them. It was also necessary to superintend matters. All the dwellers on the mountains above Santa Casa, are in great danger and hasten in crowds to distant points. But, many have sought refuge in the hospital for shelter and food. The Military Hospital on Mount Castello was evacuated, as it afforded a good position for returning the bombs of the insurgents. Santa Casa, being situated on the sea beach, stands at the base of Mount Castello, and is thus exposed to projectiles that fall short of their aim. Many of the windows have been broken. To protect the patients from explosives, the shutters are kept closed, which renders the temperature of the wards stifling. The courage of the Sisters is admirable; they put their trust in the Sacred Heart, whose image meets the eye on every side. The Sisters of the Military Hospital have accompanied their sick to *Andarahy*, one of the suburbs of the capital, where, with their patients, they occupy one of the palaces of the Duke of Saxe.

A fresh attack is momentarily expected on the fort of Santa Cruz which guards the roadstead of the bay, and which has, already, sustained great damage.

Providentially for us, the French frigate, *Arethusa*, is in port with its good Admiral, ready to protect us. The members of the French legation manifest the highest regard for our worthy Missionaries and our Community.

The question is: When and how shall this fratricidal war end? The streets are deserted, stores are closed, a death-like silence pervades this usually busy city—and, in strange contrast to this gloom, the flags of all nations wave gayly, in every direction, over our commercial houses.

Poor Brazil, formerly so peaceful! It is now troubled and disturbed.

My most honored mother, mingle your prayers with ours to obtain of the Divine Heart, the much desired peace.

I have the honor to be, in the love of Jesus and of Mary Immaculate,

Your humble servant and obedient child,

SISTER CHANTEL,

U. d. o. C. S. o. t. p. s.

Letters of Rev. M. B. Sipolis, Priest of the Congregation of the Mission and Visitor, to Rev. A. Fiat, Superior General.

RIO DE JANEIRO, Sep. 27, 1893.

My most honored Father :

Your blessing if you please !

Without doubt, you are most anxious to obtain some account of your double family in Rio de Janeiro, exposed to the dangers of another revolution, far more terrible than the preceding.

Telegrams and the daily press keep you posted on leading events. But, in what condition are the establishments of your children in the midst of a civil war that menaces complete destruction? This is what you desire to know, and I, to communicate. God be praised! not one of your children has fallen victim to any casualty, despite the dangers to which all have been exposed during the eighteen days that have elapsed since the outbreak of the war. Mary, Virgin most powerful, our immaculate Mother, watches over us !

You learned, from a former letter, that September 3rd was the day appointed for the opening of the first retreat, which I promised to conduct on my return from a visitation of Ceará, Pernambuco and Bahia ; an account of which I have sent you.

Returning to Rio, August 24th, according to appointment, I opened a retreat at the vast establishment of Santa Caza, where seventy sisters from sixteen houses had assembled for the holy exercises. For five days, everything proceeded smoothly—general edification, excellent dispositions, order perfect. Little did we suspect that we were on the eve of a bloody revolution!

September 7th, we heard the first discharge of artillery from the magnificent bay of Rio de Janeiro. The navy, under command of a Rear-Admiral, rebelled against the government, attacked and bombarded several fortifications at the extremity of the bay farthest removed from the Santa Caza. These incidents did not, however, interfere with the Retreat, that tranquilly pursued its course until the evening of the seventh day, Sunday, in September, Feast of the Holy Name of Mary. The Retreat was to end the day following. The work of direction was almost concluded, when I received, what might be considered, an official notice, that the hostile fleet had decided to bombard the city; and, that prudence required, the Sisters assembled in Retreat, to disperse and return to their respective houses whilst the streets and suburbs were still safe and unobstructed.

Sister Visatrix and her assistant, being at the Santa Caza, held a short council, at 2 o'clock, in which they decided to conform, without delay, to the prudent advice given.

The Sisters in Retreat, assembled in the Chapel for the last instruction, after which the Retreat was to close with Benediction of the Blessed Sacrament. Before 3 o'clock, I was in the pulpit. The subject of the concluding conference was Courage and Confidence. "*In te Domine, Speravi non confundar in æternum !*" "In thee, O Lord, I have hoped, let me not be confounded forever !

Benediction followed my short instruction. Then, strengthened and consoled by the Heart of that divine Master who had just blessed them in the Sacrament of his love, the Sisters bade one another farewell; and, before five o'clock, all had returned to their missions or started on their homeward journey. Those whose missions were most remote, as for instance, *Parahyba*, *Barbacena* and *San Juan del Rey*, traveled part of the night by railroad in order to reach their destination the next day.

God be blessed! Each one is now at her post, fulfilling her duty with more confidence, courage and fervor than ever!

I had appointed September 14th, for the opening of the Second Retreat which I proposed to direct at Santa Caza. But, God decreed otherwise. The Civil War has grown more bitter and, will probably last much longer than was anticipated. The press has informed you of the origin of this revolution. Some months ago, a Brazilian Minister of War was Admiral of the navy under the administration of the President of the Republic, Marshal Peixoto, whom he had greatly aided, with the fleet under his command, to defeat the first President, Fonseca, who had dethroned the Emperor. Differences arose between the Marshal-President and the Minister of Marine, Admiral Mello. The latter resigned. And, in a letter to the public, explained the reasons of his withdrawal, and of his opposition to the Ruler of the State. A large party rallied around him, including a majority of the naval commanders, officers, the principal war boats and crews of the Brazilian fleet, and he received his partisans on many of the government steamers.

September 6th, he published a proclamation to the effect, that, if the President of the Republic did not resign his position, he would issue a declaration of war and bombard the city. The President declared him-

self ready to offer resistance. The Admiral announced that hostilities would begin in ten hours. The President replied that he would defend, unto death, the authority with which he was invested; and, were he forced to see the city reduced to ashes, he would die at his post.

The President declined holding further parley with the Admiral. And September 7th, the naval artillery opened fire and bombarded several fortresses held by the land army; the latter returned fire and repulsed every effort made by the insurgents to land.

The city of Nictheroy, situated on the banks of the noble Bay, and facing the city of Rio de Janeiro, was very much damaged during the first bombardment, the insurgents were anxious to obtain possession of it, in order, to make it the seat of a new government, but they were repulsed by the land forces. On the opposite coast, to the east of Nictheroy, stands the Asylum of St. Leopoldine, under the direction of the Sisters of Charity and, near the extreme end of that part of the coast known as *Icarahy*.

At the beginning of the Civil war, this Asylum was comparatively secure, being far removed from the centre of hostilities. But, later on, the loyal fortresses, directing their fire against the steamships of the fleet, spread havoc in every direction.

The good Sister Servant wrote to me September 22nd: "This morning, our poor Asylum was dreadfully disturbed, bullets from the fortress flew over the house; they whizz and whistle on all sides. This morning, a bomb burst with such violence, that I thought it had fallen into our garden. We are more than ever impressed with the thought that we are in our Lord's arms; close to the Sacred Heart of the Good Master. Sisters and children are very courageous. A few minutes ago, however, the panic was so great, that every one rushed down from the dormitories; happily, no one was injured."

The “House of Our Lady of Health,” likewise under the charge of our Sisters, and situated at the other extremity of the bay, on the coast of Gamboa, was exposed, for several successive days, to the attacks of the rebel fleet against government fortresses and the batteries placed on the heights, in the neighborhood of the hospital.

September 12th, I started, from our residence, to hear the confessions of the Sisters at the hospital, but, the distance was very great and the cars were not running. The streets were crowded with fugitives. With difficulty, I made my way back to our own house.

Not until the 16th, could I reach the hospital, where I found that the Sisters had suffered much from exposure to cannon, bomb-shells and grape shot, their establishment standing between the two belligerent parties.

The only accident, however, that really occurred, was from a bomb-shell that had fallen into the chicken-yard and, in exploding, crushed the foot of—a poor old—hen! The Sister smiled as she told of the disaster. But sleepless nights and anxious days are telling on the health of the Sisters.

So long as the Civil War was waged at some distance from the city’s centre, only the Asylum of *St. Leopoldine* and the House of “*Our Lady of Health*” were seriously exposed. But, after the terrible twelfth of September, the peril was wide-spread. On the 12th, the Government Arsenal was bombarded; situated near the seaboard, in one of the most populous districts of the city, not far from the great hospital of Santa Caza with its fifteen hundred inmates, the military hospital and the Foundling Asylum—those three establishments were exposed to the fire of the naval artillery, whose bombs and grape shot, directed against the arsenal, burst in the air, and sent thousands of projectiles in every direction. To return this fire, the land army had planted heavy batteries on the slope of Mount Castello,

midway between the summit on which stands the military hospital and, above which again, looms the Capuchin Convent of Saint Sebastian. On the same mountain, is situated the House of the Lazarist Fathers. As it was undergoing repairs, the priests were lodged in a suite of rooms at the hospital.

During the terrific bombardment, the cannons of war-ships striking the arsenal, attracted, in fierce response, the fire of the fortresses along the Bay, and of the batteries planted in the square fronting the Military Hospital. The terrible assault of those batteries, directed by the artillerymen of the Military School, did great damage to the naval fleet, and the hospital became the focus of a frightful shower of projectiles which did great material damage for many days. By the protection of Providence, Sisters, nurses, patients and employés escaped uninjured. The dwellers on the mountain heights, did not fare so well; many persons were killed by projectiles, on the streets and, in their own homes. A heavy ball penetrated the cell of the worthy Father Fidelis, Superior of the Capuchin Convent; the good Father, by a special Providence, had left the cell a very short time before. The Church of St. Sebastian was greatly damaged.

It was evident that the hospital must be evacuated. Whilst officers, physicians and the whole administration, admired the nerve, the coolness, the calm and resignation of St. Vincent's Daughters, they could not see Sisters and patients running such frightful risks. All sorts of conveyances were put in requisition to conduct them to a place of security. Even before they left, bomb-shells penetrating the walls, whistled through the apartments and left the ruinous traces of their passage in the tottering partitions.

The good *Provedore* of the Santa Caza had all the orphan boys assembled there, whence he had them conveyed to a branch-house, four or five leagues from

Rio, called *Cascadura*, which had been used as a Hospital for consumptives, under the direction of our Sisters. The orphan girls were taken to St. Clement's Asylum, another branch of Santa Caza, where they were secure.

Yes, my Father, a special Providence, a manifestly divine protection, has preserved from all injury Sisters, patients, employés of all those houses during bombardments and transportations, rendered necessary, by the vicissitudes of the times. The Infant Asylum, though far removed from the arsenal and batteries, was exposed on account of its proximity to the barracks. Its walls have tottered under the discharge of explosives. Yesterday, September 24th, Feast of *Our Lady of Mercy* and, twenty-fourth Sunday after Pentecost, at half-past six in the morning, whilst I was celebrating Mass, the house shook from the discharges of artillery. After Mass and a short instruction which I gave the children, I went to the Community room, a bomb burst and fell upon a neighboring house, making a great rent in the wall; the débris falling on the street, raised a cloud of dust that compelled us to close the windows immediately. Matters were much worse, this evening, at the Foundling Asylum. Bomb-shells directed against the barracks fell with frightful noise within the enclosure; balls penetrated the walls. One, meeting some obstruction, lodged in the wall, a few feet above the chapel window, where it remains. Had it fallen a little lower, it would have dashed through the window panes and occasioned great devastation within. But, our good God dwells there. Day and night He protects His spouses and those dear little ones. Boundless should be our gratitude!

I am, in the love of Our Lord, &c.,

B. SIPOLIS,

I. S. C. M.

P. S.—Being obliged to discontinue writing, I promise myself the consolation of addressing you soon again, and of keeping you informed of current events.

October 10, 1893.

War still rages, but the bombardment has partially subsided. It has already made so many victims and caused such devastation, that numberless families have fled from the capital to seek shelter elsewhere. As I have already said, however, amid all these perils, not one of St. Vincent's double family has been injured.

During the repeated bombardments of Nictheroy, the Asylum of St. Leopoldine, concerning which I have written to you, was so gravely threatened and, is still so exposed to want, that I fear it will have to be evacuated.

Should this prove necessary, Sisters and orphans will be provided with homes in our establishments in Rio de Janeiro, or conveyed further towards the interior at Parahyba and Bahia.

Bless me, Most Honored Father, and believe me, in the love of Our Lord,

Your devoted Son,

B. SIPOLIS,
I. S. C. M.

Letter of Sister Eyssartier, Daughter of Charity to the Most Honored Mother Lamartinie.

NICHEROY, RIO DE JANEIRO,

St. Symphorian's Asylum, October 29, 1893.

My Most Honored Mother :

The grace of our Lord be with us forever!

I have deferred writing to you this long, in the hope of being able to communicate good tidings. But, this wretched war seems indefinitely prolonged and, it is uncertain how long the land routes will be open. I can no longer delay asking the assistance of your prayers.

You have heard, most honored Mother, in what a

cruel position your poor children at St. Leopoldine's are placed. Isolated from the rest of their Sisters, in the midst of the soldiery who have established their quarters around us, and under the almost constant fire of the naval fleet, shells flying through the air to the right, to the left, over the roof of our house! Heaven has, thus far, visibly protected us. Obedience retains us at our post. We trust implicitly in Our Good Master's protection.

One half of this unfortunate city is destroyed. It is nearly depopulated. Since the 7th of September, we have enjoyed only three quiet days. The bombardment continues. Some days, the Bay is a picture of hell. The cannons of four fortresses at the entrance of the harbor, those of the cuirassiers of the squadron and the land batteries, on both sides of the Bay, send forth every destructive missile that has ever been invented to accelerate the work of death and destruction.

Our sisters are real heroines. But their health is undermined. How many privations await us! Shall they be able to endure them! Our wakeful nights and exciting days are, of themselves, sufficient to break down the most robust constitutions.

Our extern works are, things of the past. Our children have left the city; many of them will never return to Nictheroy. May the the holy name of God be blessed! Long experience, has taught me that grace is always proportioned to trial. And I am confident that God will draw good out of present evils.

It is probable that, if the naval forces land, we shall find ourselves on a battle-field. I do not allow myself to anticipate sad possibilities.

Every morning, I recite Madame Elizabeth's beautiful prayer: "My God, I know not what will happen to me to day. All that I know is, nothing can befall me which thou hast not foreseen and ordained from all Eternity; therefore, I am resigned to all. O my

heavenly Father! I adore thy eternal designs; I submit to them with all my heart, I offer to thee, the entire sacrifice of my own will, I unite this sacrifice to that of thy dear Son, my Saviour; and I beseech thee, through His infinite merits, to grant me, in all my trials and afflictions, that unalterable patience and perfect submission which are due to all thou dost will or permit."

This said, I await, hour by hour, the divine dispensations. I would consider myself very culpable could I, for an instant, doubt the divine protection. When the richest inhabitants of the city were in want of food, our children had wherewith to bestow alms on millionaires.

Sister Visitatrix is grieved over our exposure to sufferings and dangers. Every measure has been taken to facilitate our departure; but, there are so many perils on the road, that our Reverend Father Visitor thinks it safer for us to remain where we are. He himself incurs great risks in coming to us. How could we travel, under present circumstances, with one hundred and twenty little children?

Most honored Mother, pray for us, and recommend us to the prayers of the community, that we may preserve fortitude and courage. Ask this favor, especially, for your most humble and devoted daughter.

In the love of Our Lord and His Immaculate Mother,

SISTER EYSSARTIER,

u. d. o. c. s. o. t. p. s.

Letter of Sister Chantrel, Daughter of Charity, to Most Honored Mother
Lamartinie.

CENTRAL HOUSE, RIO DE JANEIRO,

Oct. 8, 1893.

My most Honored Mother :

The grace of our Lord J. C. be with us forever !

I would love to tell you better things of our condition in Rio. But, alas ! we are always in difficulties; fresh complications and troubles daily. Now, a bombardment against the capital; again, every variety of projectile sent hither and thither, and never failing to reap a harvest of victims. There is no longer any security on the streets! Nothing can tempt us to leave the house. These attacks occur sometimes during the day; again, at night; sometimes at sea, against the forts—another time, against the City of Rio. At this particular time, Nietheroy is the centre against which they direct their shots. It is situated on the opposite side of the Bay. Through it, the insurgents are striving to effect an entrance into our city—which is in the most deplorable condition. Nearly all the inhabitants have fled and their homes are ruined.

This, my most honored Mother, is our greatest dread. Our Sisters have, up to this time, been, with their dear orphans, blockaded in their houses, threatened with want of necessary food, exposed to the balls that whiz around and above them, directed against the military headquarters. The asylum is in a most critical condition: we are studying by what means we shall get the sisters and children out of it. Not to keep them in Rio, but to send them to one of our branch-houses in the country.

What will be the result of this bitter war? At the present moment, faith grows stronger in the face of danger. But, can religion be the gainer in the end?

As to your daughters, most honored Mother, they continue to return thanks to the divine Heart that

covers them with its protection as with a shield. Many little incidents prove that our confidence is not groundless; and prayer ascends without intermission.

Under these circumstances, as well as in all others, our kind director, Father Sipolis, is truly paternal in his devotedness. He takes upon himself all measures that are most painful and perplexing, and sustains our courage in the midst of trial. Help us, most Honored Mother, by your prayers and commend us to those of the community. I am with filial respect and love, in the divine Hearts,

Your humble servant and obedient child,

SISTER CHANTREL,

u. d. o. c. s. o. t. p. s.

Letter of Sister Mantel, Daughter of Charity, to the Most Honored Father
Fiat, Superior General.

RIO DE JANEIRO,
SANTA CASA DA MISERICORDIA,

October 31, 1893.

Most honored Father :

Your blessing if you please !

You have learned, probably, through the daily papers, the principal events of the Revolution. Our hospital is situated on the sea side fronting hostile fortresses that keep up a constant and simultaneous cannonading. There is something grand in the deep roar of artillery, proceeding from six, seven or eight aggressive points along the noble bay of Rio de Janeiro. We are beyond the reach of danger, and so are numberless curious observers who walk along the quay and scale the heights, in close proximity to the batteries, to watch a warfare whose results, like all such combats, must be ruin and misery. As soon as the shots are directed against the arsenal, we shall be within the range of danger—at least, such parts of

our establishment as are near the arsenal. We have removed all from the infirmaries which are most exposed, through prudence and in compliance with an order of the *Provedore*, who follows up every detail of the warfare in order to forewarn, against its attacks, over three hundred sick, whom we had to accommodate, as best we could, in apartments already comfortably filled.

Our Sisters are always courageous—and each one will have some marvel of divine protection of the past, as well as the present, to relate concerning themselves and their sick, when time will permit.

We know not how to return adequate thanks to God for preserving us from the dangerous projectiles that have so often crossed our path—many of which are now in our possession, as harmless as toys. The damage to our building has been very slight. The two marks of a bomb-shell may be traced on the opposite walls of a room through which it passed, exploding outside.

It is to render glory to God, my most Honored Father, that I enter into these details. Our good Master proves that He holds us in His hands. This thought inspires us with courage and confidence.

Accept the sentiments of perfect submission in which I remain, in the Sacred Hearts of Jesus and Mary Immaculate,

Your obedient child,

SISTER MANTEL,

u. d. o. c. s. o. t. p. s.

